HVNNIES RECREATIONS:

Conteining foure godlie and compendious discourses, Intituled

Adams Banishment.
Christ his Crib.
The lost Sheepe.
The complaint of old Age.

Whereunto is newly adioyned these two notable and pithie *Treatises*:

The Creation or first Weeke.
The life and death of Ioseph.

Compiled by William Hunnis, *one of the Gentlemē of hir Maiesties* chappel, and maister to the children of the same.

Printed by P. S. for W. Iaggard, *and are to be sold at his* shoppe at the east end of S. Dunstons church.

1595.

Hunnis, W.

The Muſe to hir Author.

W WHy feareſt thou this gift to giue,
though gift of gifts be ſmall?
I If loue and zeale thy gift ſurmount,
No cauſe of feare at all.
LL Let loue with guift the triall make,
and ſo it ſhall appeare,
I If troth be foreman of the queſt,
with loue it paſſeth cleere.
A And wey to whom the gift is giuen,
ſuch one as loue doth hold,
M More deere than gem of richeſt price,
or wall of beaten gold.

H HVmble thy ſelfe in awfull ſort,
and doubtleſſe thou ſhalt find:
V Vnto thy choiſe a patron ſuch
to thy deſired mind.
N Now fare thou well be of good cheere,
bluſh not, ne be afraid,
N Nor care for frowne of frumping ſort,
remember what is ſaid.
I It may ſo fall (yer it be long)
I will be heere with ſpeed:
S Such thing to bring as beſt ſhall fit,
thine humour for to feed.

To the right Honourable ſir *Thomas Heneage knight*, *one of* hir Maieſties priuy counſel, Vize-*chamberlen to hir Highneſſe*, *and* treſuror of hir Maieſties cham-*ber*, *proſperous health*, *long life*, with much increaſe of honor.

W *Where ſpring is ſmall, great ſtreams may not be had,*
I *Yet as it is, doe make the owner glad,*
LL *I one me compelt, a cup thereof to bring,*
I *If honor pleaſe, to taſt of this poore ſpring,*
A *And dip your lip, a little in the ſame,*
M *My ioy were great, though boldneſſe merit blame.*

H *Heere I preſent vnto your honors view,*
V *Vntimely fruit, as in my orchard grew,*
N *No better choiſe therein that I could find,*
N *Nor other thing that fitted to my mind,*
I *In better yeare ſome better fruit may grow,*
S *Such as ſhall be are yours, my ſelfe alſo.*

Hunnis, W.

The Creation of *the World.*

How Heauen and earth the light and skie
The Sun, the Moone, and ſtarres ſo hie:
How beaſts and fowles, how Fiſh & Man
created was of God, and whan.

The worke of the firſt day.

WHé God which no beginning had,
the heauen & earth gan frame,
And void and emptie it beheld,
with darkeneſſe on the ſame.
2 And on the waters which he made,
that then aloft did ſtand,
And ouerwhelm'd the earth ſo farre,
as yet appeard no land: (forth
3 Then at his word there light came
diuided from the ſhade:
And ſo the Euening and the morne,
by him one day was made.

The ſpirit of God moued on the water.

God ſaw that the light was good, did call the light day, and the darkneſſe night.

The light was made before the ſunne or moone was created.

Hunnis, W.

The worke of the second day.

THe firmament he framd and fixt
betweene the waters ſo,
As part aboue *the ſame did reſt,
the other part * below.
5 And gaue a name therto, and ſaid,
it heauen * ſhall called be:
The euening and the morning eke,
the ſecond day you ſee.

The water in the clouds.
b The waters of the ſea & riuers.
c That is, the region of the ayre and all that is aboue vs.
d God calleth the dry land the earth, & the gathering togither of waters, called he the ſeas.

The worke of the third day.

THe third day at his holy heſt,
the waters vnderneath
Compelled were togither goe,
in one place of the earth.
7 And then the land appeared dry,
which * Earth was called tho,
And bad it ſhould bring forth green
ingendring ſeed to gro. (*herb
8 And fruitful trees of ſundry ſortes,
that ſeed might ſtill retaine,
And bring forth fruit ech after kind,
that on the earth remaine.

e The earth at the bidding of God brought forth trees, graſſe, and herb: & herb & trees brought forth their fruite each in their kind, before the ſun, moon & all ſtarres were created.

9 Thus

9 Thus eu'ry thing came ſo to paſſe,
as God before did ſay: (fruit,
The earth brought herb & tree with
that ſtill engender may.

The worke of the fourth day.

AND that there ſhuld a diff'rẽce be,
betweene the daies and nights,
God bad that in the firmament,
there ſhould be placed * lights.
11 which ſhuld remain frõ tim to time
appointed ſignes to be,
As day from day, and yeare from year
in order as we ſee:
12 The ſun he made the day to rule,
the moone the night to guide,
And ſhining ſtarres in heauen he ſet,
whoſe light doth aye abide.

The worke of the fift day.

THis mightie maker then gan ſay,
let waters now forth bring,
Such * creaturs as with life may moue
and fowle to fly with wing.

14 Vpon the earth and in the face
of heauen or starrie skie,
Strait way both fish & foule was made
in kind to multiplie.
15 God* blessed both & bad them gro
the fish the sea to fill:
And feathered foule vpon the earth,
their kind increasing still.

That is, God gaue them power to increse. Gen. 8, 12.

The worke of the Sixt Day.

Now let ẏ earth bring forth said God,
each liuing thing by kind:
As cattel, beasts, & worm that creeps,
his power the same assign'd.
17 Thus whē God saw his handy work
was good and pleasd him well:
Let vs make man like vs, said he,
the rest of all t'xcell:
18 To haue the rule of fish and foule,
of cattell and the earth:
And euery creeping thing on groūd,
that liues and draweth breath.
19 And in the image of himselfe,
did* God create him than,
Both male and female form'd he thē,
but first he made the man.

In The creatiō of Adam, in the field of Damasco, who the same day he was brought into paradise sur-

20 And

20 And * blessed them the earth to fil,
their sex still to renew:
And gaue them power vpon the earth
the same for to subdue.
21 And said, behold I haue you * giuē
of euery hearbe to eate,
And euery tree wherein is fruit,
likewise to be your meat.
22 Also to euerie beast on earth,
and euery bird that flies: (haue
And creeping worme green herb shal
to feed vpon likewise.
23 Al what he said so came to passe,
and he the same did see,
Each kind of thing that he had made,
was good so for to be.

ned, and the sam day after mid day he was thrust out

Methodius.

b The propagation of man is the blessing of God.

Gen. 8. 20. 9.

Gods great liberalitie to man taketh awaie al excuses of mans ingratitude.

The

The hallowing of the ſabboth day,
The fower floods of Paradiſe gay:
How in the ſame man had his ſeate,
The tree forbidden him to eate,
How Adam named Creatures al,
How Eue was made that firſt did fall:
And how that mariage did begin,
Betweene them twaine yer they did ſin.

THus was the heauens, ẏ earth, ẏ ſea
and creatures all therein
In ſix daies made, and in the ſeuenth,
did God our God begin,
2 To * reſt from all his labours done,
and ſanctified the ſame:
To be a day of reſt to man,
therein to praiſe his name.
3 God made ech plant in field ẏ gro'th
before in earth it was,
And euery herbe before it grew,
and euery other graſſe.
4 And thus before that any raine
vpon the earth was found,
Or any man to haue in vſe
the tillage of the groud.
5 A mightie miſt aſcended vp,
from off the earth, and ſo
Bewatered the face of all
the earth and ground below.

That is the ſun, the moon the ſtars, & planets.

* The ſeuenth day did God firſt ſhew vs mercy. In that he gaue to man & beaſt that day reſt, where as the day before they were damned to perpetual trauell: & the ſin of Adam the which mercie was the fulfilling and perfection of all Gods works.

6 The man that of the earth was made
a liuing ſoule became,
By breath of life that God did breath,
in noſtrils of the man.
7 And from the firſt god planted had,
a garden faire to ſee:
Wherein he ſet this man he made,
the keeper for to be.
8 And frō ỹ earth god made to ſpring
all fruitfull trees ſo plac't,
As both might well the eie delight,
and pleaſe the mouth in taſt.
9 Two trees amid this garden grew,
by power of ſacred skill:
The one of life, the other was
of knowledge good & ill.
10 From Eden went a riuer forth,
to moiſt this garden than:
Which afterward deuided was,
and in foure heads became.
11 And Piſhon is the firſt of foure,
which round about doth go,
The golden land of Hauilah,
where th'Onix ſtone doth gro.
12 The ſecond head is Gihon calde,
which compaſſeth throughout
The land of Ethyopia,
with water round about,

God had not ended his work in mercy the 7. day & abated his hard iudgement against mankind for Adams ſin, his work had not bin compleat ne perfit, inſomuch as the principall creature for whō he made all things was loſt: for where the final cauſe of any thing faileth, the worke is not compleate ne perfect.

Hunnis, W.

13 The third is named Hidekell,
that passeth downe along
The east side of Assyria,
with mightie streame and strong.
14 And Euphrates the fourth is cald,
which fruitfulnesse doth shew,
And in the same doth many gems,
and pretious stones forth grow.
15 Almighty God this Adam tooke
and in this garden set:
The same to dresse, the same to keep,
and of the fruit to eate.
16 Of euery tree that therein was,
God bade him eate his fill,
Except the tree that's in the midst,
of knowledge good and ill.
17 God said, ỳ day thou eat'st thereof,
thou for the same shalt die:
Therefore see that thou touch it not,
the tast thereof to try.
18 It is not good (said God) that man
should be alone I see:
I will an helper make to him,
cõpanion his to be.
19 Out of ỹ ground did god thẽ make
each beast vpon the earth,
And euery foule in th'ayre that flies,
and all that draweth breath.

20 And

foules,
20 And God did bring al beasts and
to view of Adams eie,
Which was to see what kind of name
he then would call them by.
21 And Adam called euery beast,
and euery fowle by name,
As we doe vse at this same day
to nominate the same.
22 In slumber then was Adam cast,
and God a rib did take
From forth his side, & of the same
a woman did he make:
And fild the place with flesh againe
and when he did awake:
23 This is said he, bone of my bones,
and flesh of mine I see:
Virago, shall she called be,
as taken out of me:
24 And for this cause shal euery one
his parents deere forsake,
And cleaue vnto his wife alone,
and both one flesh shall make.

FINIS.

Adams baniſhment.

The perſon of God.

I Am, and wil be, as I was,
before the world was wrought:
I made the heauens, the earth &
and all therein of naught. (ſea,
I onely for thy vſe (O man)
theſe mighty works did frame,
And made thee Lord, and gouernor,
and ruler of the ſame.
I plac't thee here in Paradiſe,
and gaue thee will to chuſe,
Whether my word thou wouldſt obay
or elſe the ſame refuſe.
But thou vnkind, and moſt vnkind,
through infidelitie,
Didſt taſt the fruit I thee forbad,
of good, and euill to be.
And yet by death I threatned thee,
that thou therefore ſhouldſt die,
If thou preſumdſt the fruit to eate,
that I did thee deny.
There didſt thou ſhew thy vnbeleefe,
and thoughtſt my wordes vntrue:

And

And thereupon did pride arise,
and foule ambition grew.
Ingratefull wast thou found theein,
for that thou couetdst more
then I thee gaue : yet for the same,
not thankfull wast therefore.
Dost thou the son of slime and earth,
thinke it a thing but small,
To make thee like vnto our selfe?
but wouldst thou therewithall,
Be like to vs in Deitie,
to know what we doo know?
This mou'd our wrath frō heauen a-
our angels down to throw. (boue

The person of Adam.

O Lord giue earth and ashes leaue
with feare to speak to thee:
Thou knewst before that I should fal,
yer time was knowne to be.
And yer the angels kind were made,
thou knewst the fall of man:
And of all things didst see the end,
yer thou the same began.
Thou mightst ỹ same preuēted haue,
if so had beene thy will:
And I in great felicitie,
might haue continued still.

God

GOD.

Was my foreknowledge then ỹ cauſe
of this thy wilfull fall?
Or dar'ſt thou yet ſo proudly thinke,
as me the cauſer call?
Thou art thy ſelfe both fault & cauſe
and thou the ſame ſhalt find,
To be thy diſobedience,
and proud aſpiring mind.
Thou hadſt my law for to obſerue,
which law if thou hadſt kept:
There had bin no tranſgreſsiõ made
nor ſinne in thee had crept.
Moſt true it is, I ſee the end
of euery thing I make,
Before it was: as proofe there is,
when I did vndertake,
To faſhion thee, and creatures all,
in heauen and earth that be,
Who then could tell, but I alone,
and other twaine with me?
And where thou ſaiſt, I might thy fal,
haue holpen to the beſt:
It might not with my iuſtice ſtand,
nor with my glorie reſt.
For I am truth, and truth I ſpeake,
and truth ſhall witneſſe be.

That

That thou shalt die for eating fruit,
of the forbidden tree.
What canst thou say now for thy selfe,
thou should not iudgement haue:
And die the death for thine offense,
as I thee warning gaue?

Adam.

O Lord my God, I sory was,
when I my fault did see:
And was surprisde with shame & fear,
for so offending thee.
I hid my selfe among the trees,
ne durst I be so bold,
Before thy presence to appeare,
nor yet my selfe behold.
Such shame and feare had cõpast me,
about on euery side:
I knew not where my selfe bestow,
nor where my selfe to hide.
If sorrow mine, if shame and feare,
may not thy fauor win:
Alas, what else to thinke or speake,
I know not to begin.

GOD.

SVch sorrow, fear, & shame as thine,
but agrauates mine ire:

Thou

Thou ſhuldſt haue feard before ỹ feltſt
the fruit thou didſt deſire.
And yet before thou didſt it touch,
thou hadſt committed ſin:
Becauſe thou couetdſt in thy ſelfe,
more higher to haue bin.
Since in thy will and choiſe it lay,
to leaue or elſe to take,
And ỹ haſt tane thou ſhuldſt haue left,
I muſt for iuſtice ſake,
Giue ſentence on thy ſinfull deed,
as I before haue ſaid.
Haſt thou ought elſe more for to ſay,
why iudgement ſhould be ſtaid?

ADAM.

O Lord my God, what ſhall the pot
vnto the potter ſay?
Thou haſt me made of filth and ſlime,
of brittle earth and elay.
And as the potter turnes his wheele,
with lumpe of clay in hand,
Thereof to ſhape a veſſell pure,
before his eie to ſtand:
To th'end that veſſel ſhould be vſde,
with iuice of grapes the beſt,
Frō thenſe to drink, ſuch thirſt to ſlak,
as bideth in the breſt.

So

So Lord, if that abuſed be,
and filth therein remaine,
Yet can the potter when he pleaſe,
the ſame make cleane againe:
And being cleane may be imployd,
vnto the potters will,
To eate or drinke in, as ſhall pleaſe
the cunning potters skill.
Yet with all meekeneſſe I confeſſe,
with no leſſe feare I ſpeake,
If pot the potter he miſlike,
may ſoone in peeces breake.
But if it would the potter pleaſe,
to proue his power withall,
And ſee how weake the veſſell is,
the conqueſt were but ſmal.

GOD.

THe greateſt conqueſt I do make,
my truth is to maintaine,
I am the truth, and onely truth,
for euer to remaine.
The word I ſpeake is verament,
and may not be denide:
As I by truth, and thou by fault,
ſhalt iudged be and tride.
Adam, Adam, hold vp thy hand,
this is thy iudgement day.

Adam.

Adam.

O Lord vouchſafe to licence duſt,
a little more to ſay.
Behold how proſtrate I doe lie,
before thy bleſſed face:
Behold my fearefull quiuering hart,
moſt humbly crauing grace.
Behold the ſobs & greeuous grones,
my inward ſoule doth make:
And let not periſh thou haſt made,
for thy great glories ſake.
If needs thou wilt thy iuſtice ſhew,
by iudgement to proceed,
Then let the party made th'offence,
be puniſht for the deed.
It was not I the fruit firſt toucht,
nor pluckt it from the tree,
It was the woman thou me gau'ſt,
my helper for to be.
She pluckt it off, and taſting it,
ſhe gaue it me, and ſaid,
Behold how faire and ſweet it is,
to eate be not afraid,
She firſt did eate, and after, I
did eate thereof alſo.
I craue with all humilitie,
thou wilt no rigor ſhow.

God.

Hunnis, W.

GOD.

And wouldſt thou now thy ſelf excuſe
and put on hir the blame:
Whereas you both offenders be,
and guilty of the ſame?
When ſhe a rib was in thy ſide,
I gaue the charge to thee,
And bad thee eate of euery fruit,
ſaue onely of that tree.
And now is ſhe bone of thy bone,
and fleſh of thine alſo:
Not fleſhes twaine but both one fleſh,
togither for to go.
So both are guiltie of the crime,
whereof thou art Accuſde:
And ofspring yours ſhall in like ſort
thereof not be excuſde.
But woman, why didſt thou this deed,
your ſelues with death to greeue?

WOMAN.

O Lord, the ſerpent me deceiu'd,
whoſe wordes I did beleeue.

GOD.

The Serpent curſed.

THou ſubtill guilfull ſerpent thou,
becauſe thou thus haſt don:

Thou

Thou art accurſt aboue all beaſts
that in the fields doe won.
Vpon thy bellie thou ſhalt go,
and duſt ſhall be thy meat:
And all the daies thou haſt to liue,
no other thing ſhalt eat.
Twixt thee and hir of enmitie,
I will the ſeeds forth ſowe:
As that betweene thy ſeed and hirs
continuall ſtríſe ſhall grow.
The ſeed of hir ſhall cruſh thy head,
and tread in peeces ſmall:
And thou ſhalt tread vpon his heele,
but not preuaile at all.

The Womans Iudgement.

BVt Woman vnto thee I ſay,
thy iudgement ſhall be this:
Becauſe thou haſt intiſed man,
by ſinne to doe amiſſe,
Thy ſorrowes vvill I multiplie,
when thou conceiued art:
And thou thy children ſhalt bring forth,
with dolor, paine, and ſmart:
And vnderneath thy husbands povver,
ſhalt alvvaies ſubiect be,
And he ſhall haue the charge and rule,
and gouernement of thee.

Hunnis, W.

ADam, Adam, hold vp thy hand,
this iudgement ſhalt thou haue,
Becauſe thou haſt tranſgreſt the law
that I vnto thee gaue:
And bent thine eare vnto thy wife,
to harken what ſhe ſaid,
And tane and eaten of the fruit,
that I to thee denaid:
I curſſe the ground euen for thy ſake,
and curſed ſhall it be:
In ſorrow ſhalt thou eate thereof,
while life is lent to thee.
Wild thorne alſo and thiſtleweed,
it ſhall bring forth and yeeld:
And thou ſhalt feed vpon the fruit
that groweth in the field.
With painefull trauel great and ſtrong,
with ſweat vpon thy face,
Thy bread ſhalt eate, till thou returne
to earth thy former place:
For of the earth, and from the earth,
thou earth dooſt ſtill remaine:
And from the earth, vnto the earth,
thou earth ſhalt go againe.

TO thinke what pitious mone they (made
what clamors and what cries,
Such

Such time as God thē both draue foorth
from heauenlie paradiſe:
What wringing hāds, what folding arms
what teares from blubbering eies:
How oft they ſet them downe to weepe,
how oft againe they riſe,
How oft their heauy heads they reare,
and faces to the skies:
How oft each other could embrace,
in lamentable guiſe,
How oft deepe ſighes the hart ſēds forth,
where all the ſorrow lies:
Might vrge vs all from them that ſprang
to waile with them likewiſe.
Againe to thinke how euery beaſt,
and euery fowle withall,
Which heretofore obedient were,
and came at Adams call,
Doo now from Adams preſence flie,
as fearefull of his ſight,
And in the woods and deſarts wilde
doo take their whole delight.
To thinke whereas he was before,
each thing did grow by kind.
Which he as then might take at wil,
to pleaſure of his mind.
The tree of life to be his meat,
by death no time to fall,

Hunnis, W.

And euery creature that was made,
to ſolace him withall.
How he likewiſe deuoid of ſhame,
might children there beget,
And woman to bring forth the ſame,
without all greefe and let:
Muſt now with painfull trauell ſore,
go dig and delue the earth,
Yer it can yeeld him any food,
wherewith to feed his breath:
To thinke how many hundred yeares,
his trauell did him greeue.
And how each day broght ſorrowes new
the time he had to liue:
Might moue with ruth a marble mind,
it ſelfe to mollifie,
But euen to thinke or heare of this,
poore Adams tragedie.

Chriſt his Crib.

WHat fury haunteth vs,
that we ſo much delight,
To ſtād & gaze on monumēts,
of auncient former ſight?
Of pleaſure what find we,
in ſumptuous buildings new:
Such as our anceſters before,
the like nere ſaw nor knew?
Behold the time is ſuch,
vanitie beareth ſway:
And fancie fond the wit doth rule,
till both come to decay.
For euery priuate man,
a modull takes in hand,
Where wit and will, and wealth do meet,
are many platformes ſcand.
Some coſtly buildings reare,
and pull them downe againe:
And otherſome altar and change,
as fanſie feedes the braine.
And ſome foundation laies,
and yer the worke be done:

Hunnis, W.

Doth take his leaue and goeth his waie,
and leaues it to his ſonne.
The ſonne doth much miſlike
the worke the father wrought,
And yer his fancie can be fed,
conſumes himſelfe to nought.
Of other ſome there be,
hauing of treaſure ſtore:
Which when a worke they finiſht haue,
yet ſtill deuiſeth more.
What pleaſure now haue ſuch,
in lieu of coſt and paine,
For only but to feed the eie,
is vanitie moſt vaine.
But if you faine would ſee,
a monument indeed:
Then goe with me, and run apace,
the better ſhall we ſpeed.
I will you ſhew a ſight,
more worth to view and ſee:
Then all the buildings on the earth,
what euer ſo they be.
And ſuch a ſight it is,
as all the fathers old:
And anceſtors before their time,
the like did nere behold.
And all that liue this day,
and on the earth remaine:

Nor any after age that comes,
shall see the same againe.
Behold loe here it is,
a Cabin poore God knowes:
Beerent and torne, a rustie thing,
vnfurnished with showes,
Of outward sight to see,
a simple thatched cot:
Where sleet & snow, and raine driues in,
a ruynde place God wot.
And yet within thē same,
a blessed babe doth lie:
Which yeeldeth forth as infants doe,
many a tender crie.
This babe, euen at whose becke,
the thunder makes to quake:
The earth beneath in trembling sort,
and lofty skie to shake.
Euen here this infant doth
(being a mightie prince:
And soueraigne ruler of the world,
that shall his foes conuince)
Sucke milke from tender breast,
of blessed Mary sure:
Being his mother and a wife,
and yet a virgine pure.
I am no whit afraid,
comparison to make:

This

Hunnis, W.

This homelie Cabin to prefer,
for this ſweet Babies ſake,
Before the buildings great
of ſtately Temples all,
And ſumptuous courts and palaces,
of princes great and ſmall.
This ſtable dooth ſurmount,
the coſtly Temple wrought,
With curious worke by Salomon,
which (as of right it ought)
Muſt yeeld and baſe it ſelfe,
and ſtoope this place vnto,
In which was borne the ſonne of God,
as was his will to doe.
So muſt that glorious court,
of that high potentat,
King Creſus he of Lydia,
ſtand backe to this eſtate.
And let the Capitols
that dedicated were,
In olde time paſt with Idols theirs,
Vnto Dan Iupiter.
Which though they garniſht were
moſt magnificentlie:
With fine and curious workmanſhip,
of marble imag'rie:
Now yeeld this ſtable to,
as ſubiects bond and thrall,

As no whit to compared be,
to this in ought at all.
Let Lady Rome ſtrike ſaile,
and vnder hatches go,
With ſtately turrets of defenſe,
hir wals and gates alſo.
And let hir capitoll,
with glaſſe and gold araide:
And temple Olauitrium
now ſhake and be afraid.
And let hir houſe of gold,
bedeckt with pretious ſtone,
Giue place with all humility,
to this poore cot alone.
For now is falne to ground,
the Image made of gold:
In likeneſſe to king Romulus,
which ſhould together hold,
And ſtand for euermore,
vntill ſuch time a child
Should forth proceed and ſo be borne,
of virgin meeke and mild.
The image made of braſſe,
in womans portraiture:
So high, ſo great, and hugie was,
for euer to endure.
Which now is likewiſe falne,
euen at the artſman ſaid:

Hunnis, W.

Yet stil shall stand vntill a child
proceedeth from a maide.
ALl Haile most royall house,
possessor of all grace:
That was so highly dignifide,
to be the only place
Of such an holy birth,
whereby thou art to see,
More happy then the heauen it selfe
by this Natiuitie.
And neither may this cot
be thought a whit the lesse,
Meet to receiue the Sauiour
of all our trespasses.
For that the walles thereof,
were broken or berent:
Subiect to wind and weather such,
as stormes and tempest sent.
Neither for that it was
without all furniture:
As sheetes and other needfull things,
as dayly be in vre.
Hauing but only this,
which there by chance they found,
Of stubble rough, and thistle hay,
that lay vpon the ground.
And notwithstanding this,
as you haue heard beforne:

Did yet receiue this little babe,
so soone as it was borne.
For such an homely crib,
and stable poore and thin,
Did well become our sauiour Christ,
for to be borne therein.
As he that to the world,
came hyther purposely:
To giue example vnto vs,
of great humilitie.
And to condemne dame pride,
and thrust hir vnder foot:
Which is of sinne and vices all,
both branches, tree, and root.
In this poore thatched house,
here is no rich aray:
As hangings faire of purple hue,
nor cloth of arras gaie.
In this poore silly cot,
there is no stuffe at all,
No chamber great, nor parlor smal,
no kitchen, ne no hall.
Within this homely cell,
there was not to be seene,
Of any fuell, wood or cole,
a fier for to teene.
There is not in this cooch,
expected for to see,

Hunnis, W.

Of delicates and iunkets fine,
nor daintie cheere to be.
Within this cabin poore,
yee shall not here behold,
Great troopes of men for to attend,
in siluer, silke, ne gold.
Nor yet the childwife lie,
in soft and stately bed:
With quilts of silke to keepe hir warme,
nor pillow for hir hed.
No, no, but here doth lie,
in manger hard and cold:
An amiable infant sweet,
more sweet than may be told:
Bewrapt and lapt in clouts,
both poore and bare God wot,
And swathed in such swathing clothes,
as then there might be got.
And though that he now borne,
in homely sort thus laie,
Yet was his diuine maiestie
declared that same day.
For to the Shepheards came,
that watcht their flocks by night,
The angell of the most high God,
shining with beames so bright,
As made them so afraid,
they stood in doubtfull stay,

Vntill the angell of the Lord,
thus wiſe to them could ſay:
Feare not, behold, I bring
to you ſuch gladſome newes,
As all the world ſhall ioy thereat,
leaue off therefore to muſe.
For vnto you this day
a ſauiour Christ is borne:
You ſhall him finde in manger laid,
the walles berent and torne.
Foorthwith with th'angell was
a maru'lous multitude
Of heauenly ſouldiors praiſing God,
in this ſort to conclude:
Glorie to God on high,
and peace on earth below,
And vnto men reioyſing great,
that this beleeue and ſhew.
It after came to paſſe,
when th'angels went awaie,
Vp into heauen from whenſe they came;
the ſhepheards then did ſay:
Let vs to Bethleem go,
theſe tidinges to behold,
And ſo went out, and when they came,
they found as th'angell told:
The babe in manger laid,
and Ioſeph that good man,

Was

Hunnis, W.

Was hard him by who proſtrately,
this worke of God to ſcan:
Gan with a lowlie hart
and humble ſpirit moſt mild,
Fal on his knees, and worſhipped
his new borne foſter child.
The ſhepheards ſeeing this,
did publiſh vnto all,
What th'angell ſaid, and they had ſeene,
each thing as did befall:
And backe againe they went,
and praiſed God on hie,
That they had ſeene the ſonne of God,
in manger thus to lie.
Then with their warbling pipes,
they wont to play vpon,
Before their ſeuerall flockes of ſheepe,
togither as they gone.
Do chaunt it now aloft
with ſound of ſhepheards laie,
And thus with ioy ſolemniſe they,
this bleſſed babes birth-day.
The virgine ſo likewiſe,
that Ieſus mother was,
Which firſt was brought into a muſe,
how it might come to paſſe:
That ſhe a child ſhould beare,
and knew no man at all:

Did

Did now agnize the worke of God.
and let hir eie downe fall
Vpon hir little babe
which God to hir had ſent,
To be hir ſauiour, and of all
who euer doe repent.
And then ſhe tooke hir babe,
and dandled it a while:
Another while ſhe gaue it ſucke,
his crying to beguile.
And many kiſſe it gaue
as it lay in hir arme:
And thē with clothes, ſuch as they were,
belapt it well and warme.
One while the breaſt ſhe giues,
the quieter to keepe:
Another while ſhe lulleth it,
and huſheth it aſleepe.
And thus in moſt ſweet guiſe,
and amiable ſort:
The time they paſſe with mirth and ioy,
and many another ſport.

Hunnis, W.

The loſt Sheepe.

SIth that the heauen of heauens
where God and angels be,
Is made the ſeate wheron I ſit,
by mightyeſt power decree:
And that the Earth beneath,
where hearbe and graſſe doth growe,
Where men and beaſts and liuing things
do creepe thereon and goe:
Is for my foot the ſtoole,
ordeined long before,
Yer world was wrought, or angell made,
or ought elſe leſſe or more.
Sith I am Lord thereof,
and all theſe thinges be mine,
Then tell me man what moueth thee,
from me thus to decline?
And ſeekeſt other waies,
theſe things for to obtaine:
So fond and frantike is thy wit,
ſo feeble is thy braine,

Which

Hunnis, W.

Which way thou car'ſt not how,
rather than come to me:
Being the well and fountaine ſpring,
of all good things that be.
I alſo readie am,
on thee for to beſtow,
Each good that is, if thou but aske,
I muſt my kindneſſe ſhow.
Such is my loue to thee,
not changeable, but ſure,
I loued thee before thou waſt,
which loue ſhall ſtil endure.
When thou a ſinner wert,
and wickedneſſe didſt vſe,
To giue my bloud and life for thee,
the ſame did not refuſe.
Thou art now iuſtifide,
by ſhedding of my bloud,
And reconciled by my death:
wherein thou art made good.
For I that knew not ſin,
was yet made ſinne for thee:
That thou mightſt be the righteouſneſſe
of th'onlie God in mee.
And I doe thee aſſure,
it did me greatlie pleaſe,
To beare thy ſin and wickednes,
thy weakenes and diſeaſe.

If thou but truſt in me,
and ſtedfaſtlie beleeue:
There ſhal no torment, paine, or ſmart,
for any ſinne thee greeue.
For through my ſpecial grace,
and mercies great in ſtore,
I promiſe thee I will henceforth,
thinke on thy ſinne no more.
For in the deepe alow,
and bottome of the Sea,
I haue all thine iniquities,
for euer throwne awaie.
Why dooſt thou toile and moile,
and after ſhadowes run?
And ſhun'ſt the waie that leads to me,
which am Gods onlie ſonne?
I am the giuer ſure,
of true felicitie:
And yet for it be very few,
that ſeeketh vnto me.
Beautie allureth much,
and rauiſheth the mind:
And drawes vnto it flockes of men,
that louing ſeeme and kind.
And lo, behold and view,
nothing more faire to ſee
Than I, and yet not one there is,
will be in loue with me.

In honourable ſtiles,
doe many take delight,
And of ancient nobilitie,
doe claime deſcents by right.
And yet nothing there is,
of ancient high degree,
In title, ſtile, or chiefe deſcent,
that goeth before me.
For while I am the ſonne
of God moſt glorious,
And mother mine a virgine was,
and my name is Ieſus.
Which name was giuen to me,
not vnaduiſedly:
Nor at aduenture, and by chance,
as names are commonly.
Nor was it giuen by man,
but by an angel ſent
To tell of my Natiuitie,
the purpoſe and intent.
And vnder heauen there is
none other name but this:
Giuen vnto men their ſoules to ſaue
from all their treſpaſſes.
How hapneth it therefore,
that ſcarſely on the ground,
Can any one that willing is
to ioyne with me be found.

In

In this ſocietie
which I ſo much deſire:
It's not for me, but for your good,
that I the ſame require.
I am the Monarch cheefe,
of heauen, of earth, & all,
Why then are you ſo loth and ſhamde,
to come when I you call?
I am moſt rich indeed,
and ready for to giue
Both great and many benefites,
to all in faith that liue.
I greatly doe deſire,
and very faine would haue
Petitions made, that I might giue,
to ſuch as on me craue.
But now alas behold,
not one that vnderſtands
How for to aske nor come to me,
to craue ought at my hands.
I am the wiſedome cal'd,
of God my father deare:
And ſo I am in very deed,
and yet for loue ne feare,
Will any mortall wight,
vouchſafe to ſeeke me out,
To aske me counſell of that thing
whereof he is in doubt,

Hunnis, W.

I am the brightneſſe great,
of fathers glorie mine,
And of his heauenlie maieſty,
the Image moſt diuine.
And yet no man thereby,
of what eſtate or gree,
The more to honour mooued is,
nor yet to reuerence me.
I am a pleaſant friend,
a truſtie friend alſo,
To him that willing is to be
my friend, and with me go.
I doe beſtow my wealth,
my riches and my ſtore,
On them I loue with willing mind,
what can be asked more?
And yet none goes about
to enter in with me:
To this ſweet amiable league,
of friendſhips high degree.
I am the only waie,
that vnto heauen doth lead,
And yet but very few there be,
that vſe my pathes to tread.
Why doe the ignorant
beſotted people blind,
Not truſt in me, ſeeing I am
the only truth to find?

Why then dooſt thou refuſe,
my promiſe to beleeue:
None is ſo faithfull as I am,
and none may more thee greeue.
And ſithe I am of life
the author, and of breath:
What meane you then, by leauing me,
to follow after death.
I am your only light,
no darkeneſſe is in me:
And yet will wilfull fooliſh men,
in darkeneſſe rather be.
I am the perfect rule
of liuing righteouſlie,
Why then dooſt thou ſeek other formes,
to ſquare thy life thereby?
I onely am alone,
the pleaſure ſweet and true,
Without all gall or bitterneſſe,
reiected yet of you.
I am the peace of mind,
and comforter likewiſe,
To all afflicted conſciences,
when ſtormie troubles riſe.
Why then doe not theſe men
that vexed be in mind,
Come vnto me for their releefe,
which they are ſure to find?

If Lyons wilde and dumbe,
themſelues can thankefull ſhow,
To ſuch as any benefite
vpon them did beſtow.
Or if the Dragons fierce,
haue gratefull learn'd to bee,
Or maſtife curs their maſters know,
and fawne when they him ſee.
If Eagles loue returne
to ſuch as keepe them well:
And Dolphins likewiſe kindneſſe ſhew,
as you your ſelues can tell:
If other beaſtes likewiſe,
depri'ud of reaſons ſence,
Can to their benefactors vſe
both loue and reuerence:
Why wilt thou then (ô Man)
thy ſelfe ſet forth to be,
More brutiſh than the ſauage beaſts,
denying loue to me?
Seeing that to thy vſe,
and onely for thy ſake,
All things that be, yea thou thy ſelfe,
of nothing did I make.
And with my precious bloud,
redeemed thee haue I,
From ſin, from death, from hell & paine,
and that moſt willingly.

And

And if the oxe doth know,
his owner that him fed,
The aſſe likewiſe his maiſters crib,
that ſtandeth him in ſtead:
Why dooſt not thou vnkind,
and churliſh man to mee,
Acknowledge me to be the ſame,
that hath redeemed thee?
I am alone to thee,
all things that thou would haue:
And I alone will furniſh thee,
with all things thou canſt craue.
Why runneſt thou about,
gadding from place to place,
To ſeeke elſewhere thy benefit,
diſtruſting of my grace?
Why buſieſt thou thy ſelfe,
in many needleſſe waies,
And dooſt frequent the companie,
of skornefull wicked ſtraies?
As I am mercifull,
ſo eaſie to intreat:
Thou wretched man ſeeke vnto me,
deſpaire not though I threat.
Yea ſith I am the iuſt
reuenger of thy ſin:
Why therefore art thou not afraid,
me to offend therein?

I can euen with a becke,
caſt downe thy ſoule to hell,
And yet my iudgements feareſt not,
nor all the threats I tell.
Wherefore thou fooliſh man,
if thou ſo wilfull be,
Headlong to run vnto thy death,
by thy forſaking me:
Blame but thy ſelfe therefore,
and blame not me at all,
For thou thy ſelfe the author art,
of thy decaie and fall.
For what can I doe more?
ſeeing th'exceſsiue loue,
That I thee bare with tender care,
can no whit thee remoue.
O flintie harted man,
with rockie ſtonie breſt:
Which cannot be with loue reclaim'd,
nor mercies mine expreſt.
Nor will perſwaded be,
with ſuch an hope aſſur'd,
Of heauenly ioyes and riches great,
ready for thee procur'd:
Nor can awaked be,
with promiſes diuine:
Nor any whit be terrifide,
with ſeuere ſentence mine:

Nor be admoniſhed,
with any ſhame of ſin:
But rather ſo egregiouſlie,
perſeuer ſtill therein:
That thou dooſt far ſurmount,
the ſauage beaſts in kind,
And dooſt poſſeſſe an yron hart,
more hard than ſteele to find.
What can pittie preuaile,
alas, in ſuch a place,
In ſuch a peruerſe froward hart,
becankred void of grace?
To ſaue one gainſt his will,
and rid him from diſtreſſe,
Doth neither ſtand with wiſdoms law,
nor yet with righteouſneſſe.

Hunnis, W.

The complaint of Old Age.

IN ſearch of ſecret ſuch,
as is beneath the ſunne: ſind)
Each thing by kind his courſe doth
by natures skill to run.
We ſee the ſtricken deere,
hath caught a bleeding wound:
And yet by eating of an herbe,
becommeth whole and ſound.
The hound a hurt receiues,
that greeueth him with paine
By onely licking with his toong,
himſelfe doth heale againe.
And if he ſicklie be,
with inward greefe or ſore:
He eateth graſſe himſelfe to purge,
which doth his health reſtore.
The merlings and wood doues,
the Partridges and Iayes:
Do purge their ſuperfluitie,
with onely hearbe of Bayes.
The Pigeon and the Hen,
the Turtle Doue alſo:
Themſelues doth cure with pellitor,

Hunnis, W.

that on the wall doth grow.
The wild and ſauage Bore,
by eating Cedrie,
Do helpe themſelues, and ſo doe beares,
with hearbe Mandragora.
The lothſome Snake with age,
both feeble is & blind:
Who ſlowlie ſlides from place to place,
ſome narrow ſtraight to find,
Through which he ſtraines himſelfe,
thereby his skin to caſt:
And ſo new health with ſtrength & ſight,
he purchaſeth at laſt:
The Lizard in his age,
doth change and caſt his skin:
And ſits ope eyed againſt the Eaſt,
the ſun may enter in:
The heat whereof doth dry,
the humour of his eyes:
By which his ſight againe he takes,
in corner where he lies.
The Eagle being weake,
much greeuous mone doth make:
Becauſe his bill is growne ſo long
he can no ſuſt'nance take:
Yet nature hath him taught,
ſome rocke or ſtone to find,
Againſt the which his bill beats off,
and ſo gets health by kind.

When as the Pellican
behols hir birds late ſlaine?
By poiſon that the Serpent ſhed,
tormented is with paine.
And then doth with hir bill,
hir tender breaſt berent:
And ſo hir birds reuiue againe,
by bloud vpon them ſprent.
The Lapwing being old,
to ſee nor flie ſhe may,
Vntill hir birds ſuch feathers plucke
as cauſeth hir decaie:
And then with iuice of hearbs,
hir eies doe rid from paine,
And hide hir vnderneath their winges,
till ſhe be whole againe.
The Swallow in like ſort
perceiues hir yonglings eies
To be depriued of their ſight,
foorth from the neaſt ſhe flies,
And findeth out an hearbe
that Celedoni hight,
And doth returne, and with the ſame
reſtores to them their ſight,
Thus doe we ſee and know,
that nature beareth ſwaie,
In creatures ſuch as reaſon wants,
to helpe them what ſhe may,

Hunnis, W.

BVt now to you my friends,
that Phyſicke doe profeſſe:
Which by your skill and learning great,
doe many greefes redreſſe.
And with the ſame we know,
you often bring to paſſe,
Sweet health againe for to reſtore,
where dangerous ſickneſſe was.
Of health to write the praiſe,
I wiſh he could that can:
Health is one of the goodlyeſt giftes,
that God hath lent to man.
Health liſteth vp the mind,
and makes the body light:
Health doth bedew the face with bloud,
that freſh is to the ſight.
Health makes the ſinewes ſtrong,
more trauell to endure:
And health vnto the man that's wiſe,
great comfort doth procure.
What profit health doth bring
to thoſe that ſtudents be:
No toong can tel, but ſuch as ſucke,
the Nectar from the tree.
By health the husbandman
both tils and ſowes the land:
Without the which no prince may ſay,
he able is to ſtand.

And

And euery man beſides,
that liues in common wealth,
As ſome by skil, and ſome by ſtrength,
through power of noble health,
The ſame likewiſe ſupports,
in order as they ought:
And but for health all gouernments
to ruine come and naught.
If health be done away,
then life is worſe than death,
For death makes end of ſorrowes all,
by ſtopping of the breath.
Of earthly treaſures all,
health is to be preferd
Before all thinges that eie hath ſeene,
or eare hath euer heard.

A Queſtion would I aske,
thereby not to offend:
What is the cauſe that phyſicks art,
cannot old age defend?
By cunning and by skill,
great cures ye doo each day:
But age will not remoued be,
nor yet kept at a ſtay.
No phyſicks art ne drug,
nor potion can ye make:
Can force old age for to exchange,
the place that he doth take.

Hunnis, W.

Age ſtealeth on vs ſo,
yer ye can doo vs good:
That ſuddenly it quailes the ſtrength,
and dooth foreſtall the blood.
Whereby the humour freſh
is brought vnto decay:
And gallant vigor of the mind,
is forſt to flie awaie.
And looke what luſtie age,
in yoonger yeares brought forth,
The ſame old age hath cleane defac't,
and made it nothing worth.
A thouſand maladies
vpon old age depend:
Which peecemeale wiſe away do plucke,
what fragrant youth did ſend.
Beautie is worne awaie,
freſh bloud is turn'd to blacke:
Wit is made dull, the memorie loſt,
and liuelineſſe dooth lacke.
Age makes our ſleepes vnſure,
our eieſight for to faile:
Our courage and actiuitie,
our ſtrength and all to quaile.
The vitall heat is cold,
delights are driuen to ſhore:
Nouriſhing iuice and breathing ſweet,
are gone for euermore.
All merriments and ſports,

Con-

conceits, elſe what ye will:
And to be ſhort, man from himſelfe
age takes and waſteth ſtill.
Age leaueth vnto man
only of man the name:
For what man was in times forepaſt,
now nothing like the ſame.
Then tell me this I pray,
whether it may be cald
Old age: or rather liuing death,
that thus mans life hath thrald?

O Who is he can tell
the thing that dealeth thus:
That with ſueh poſting ſpeed can ſteale,
our chiefeſt time from vs?
And that ſo haſtilie,
can taint our golden yeares:
With groning greefes and great annoy,
prouoking bitter teares?
What dealing may this be,
it is vnegall ſure,
That flouring age ſo ſo one ſhould end,
no longer to endure?
And that before we know,
the goodnes of the thing:
They ready are vs to forſake,
by flight of ſpeedy wing.

And

Hunnis, W.

And ſooner than we knew
or felt the life we craue:
We are forbidden by and by,
a longer life to haue.
Yet beaſts of ſundry kindes,
and fowles aloft that flie,
Aboue two hundred yeares doe liue,
before that they doo die.
The ſtag, the bucke, the Rauen,
the Elephant alſo,
So long doe liue in luſtie plight,
and healthfullie doe ſhew.
But man, alas poore man,
before that he may clime
To fifty yeares, his bodily ſtrength,
doth very much decline.
And if that he may reach
to threeſcore yeares or more:
His waining wit and memorie
is weaker than before.
The Thebans held a law,
who threeſcore yeares did liue:
If after that he then fell ſicke,
none might him phyſicke giue.
That age obtainde, ſay they,
himſelfe ought not to bend,
Longer to liue, but haſten forth,
vnto his iournies end.
Experience dooth confirme,

and

and proueth this too true:
That lately ſuch as luſtie were,
in valor, ſtrength, and hue,
Are now through age become,
all crooked to behold:
Their heads with white beſpeckled are,
their heat is turnde to cold.
The froſt their beards hath caught,
which maketh them to thinke,
How that the ſpring of their greene age,
is paſt and ſtill doth ſhrinke.

O Flitting youth adieu,
age makes all things decline:
O too too ſhort a fading floure,
of tranſitorie time:
Which by no waie nor art,
can be repair'd againe:
The winter cold the heat hath nipt,
and ranſackt euerie vaine.
O greene and ſprouting yeares,
ô gallant youth that's paſt:
What ſweet and pleaſant merry daies,
were ſpent while you did laſt?
O happy time of life,
how ſlily doth it paſſe:
And ſteales away making exchange
for pureſt gold but braſſe.
How cloſely is it gone,

And

Hunnis, W.

and not perceiu'd at all:
And glides away as doe the ſtreames,
which downe a riuer fall?
More ſwift it may be ſaid,
than emptie clouds that flie
By force of winds that toſſe them round,
in compaſſe of the skie.
Like dreames that paſſe awaie,
within our ſleepes we ſee:
When we awake nothing there is,
of that we dreamt to bee.
The ſweet and fragrant roſe,
now delicate in ſight:
Within ſhort time all withered is,
and turnd as daie to night.
And ſo likewiſe of man,
from child to man doth grow:
From man againe a childe becoms,
old age will haue it ſo.

WHile that the little boy,
with top and ſcurge gan plaie:
And while the ſtripling goes to ſchoole,
his grammer part to ſay.
While thoſe of further yeares,
phyloſophie doe read,
And cull the bloomes of Rhetorike,
and figures finely ſpread:
While they themſelues delight,

in poets fables vaine:
And while they range in argumentes,
which Logicke can maintaine.
While they the time imploie,
to publiſh matters ſmall:
(Though of no weight) by eloquence
to ſhew their skill withall.
While like the bee they skip,
from bloome to bloſſome blowne:
And for their purpoſe ſucke the fruit,
by ſundrie authors ſowne.
While they diſpoſed ſo,
by ſtudie to attaine,
The knowledge of the liberall arts,
no labor doe refraine.
And while that without end,
their troubled braines they beat,
To find out euerie facultie,
grafted in ſcience ſeat.
While they the Greeke tranſlate,
in Latine for to goe:
And Latine into Greeke likewiſe,
their cunning forth to ſhew.
While forren toongs they ſeeke,
their knowledge to maintaine:
And feare not to transfret the ſeas,
and Alpes to clime with paine.
While they themſelues acquaint,

With

Hunnis, W.

with countries that be ſtrange,
With forrē courts, with things vnknown
and other things of change.
While they thus buſie be,
ſtiffe age comes ſtealing in,
And laies his crutch vpon their backs,
and dooth the maiſtrie win:
So much that they be driuen,
to maruell and to muſe:
How that their ſtrength ſo ſuddenly,
ſhould them faile or refuſe.
And though the ſame they feele,
yet not perſwaded are:
That luſtie gallant youth of theirs,
ſhould be remoou'd ſo far.

ALas why ſhould we then,
ſo carefullie appeare:
As to conſume our golden age,
with ſearch of trifles here:
As pearles and gems of price,
of gold and ſiluer pure:
Of ſcarlet, ſilke, and cloth of gold,
which may not long endure:
And waſtfully conſume,
and wilfully to ſpend
Our golden yeares in vanities,
and all to no good end?
Againe, if that thoſe things,

which

which transitorie be:
Were lost or stolne or burnt with fire,
there is a meane we see.
The same may be in time,
recouered againe:
If thou as poore as Codrus were,
or Irus did remaine:
Yet hope to be as rich,
as Crassus heretofore:
Or that thy substance and thy wealth,
may match with Crœsus store.
But as for creeping age,
when Clotho hath begun:
Vpon hir clew thy thred to wind,
that Lachesis had spun,
Can neuer be reuok't,
againe to be vntwinde:
By no inchantment, charme, or force,
that wit of man can finde.

NOt Circes with hir charme,
nor Mercurie with his rod:
Nor yet Medea with hir drugs,
can stay this worke of God.
If Iupiter himselfe,
thy bellie full would fill,
With Nectar and Ambrosia,
which some of learned skil
Haue writ that by such things,

Youth

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youth ſtill they might maintaine:
And baniſh old age in exile,
for euer to remaine.
No, no, it will not be,
though that Aurora faire,
Would day by daie thy bodie bath,
with deaw of heauenly aire.
No, though ten thouſand times,
ſweet Venus for to pleaſe,
Thou paine thy ſelfe as Phao did,
to ferry Chyos ſeas.
No, though Chiron himſelfe,
ſhould vnto thee applie,
All ſoueraigne hearbs that ſpring or gro
on earth beneath the skie.
Nothing there is can ſtop,
the courſe of yeares that ſlide:
Nor keepe them from our weary backes,
but muſt the ſame abide.
In deed of tales we read,
and fables haue beene told:
How Orpheus and Amphion,
with other poets old,
Haue by their magicke art,
made riuers ſtill to ſtaie:
And to returne vnto thoſe ſprings,
backeward another waie.
Diana ſtopt hir coach,
Phœbus his ſteeds ſo ſtaid:

As

As made his chariot ſtill to ſtand,
to liſten what they ſaid.
Well let theſe idle tales
be thought vpon no more: (wroght
But if they could ſuch things haue
as heere is ſaid before:
Yet neuer might they bring,
the age thou once poſſeſt,
Nor keepe thee in the age thou art,
while life is in thy breaſt.
And yet the ſunne goes downe,
and takes his beames awaie:
But doth ariſe moſt glorioullie,
the next inſuing day.
The moone a waining hath,
yet afterward a change:
And doth receiue hir former light,
and reuolution ſtrange.
Winter growes yong againe,
his froſtie cold once ſpent:
Is after turn'd into a ſpring,
that doth vs well content.
But yet the ſtate of age,
that flits awaie ſo faſt:
And when the ſummer time thereof,
is once conſum'd and paſt:
And that the winter ſharpe,
with horie froſt and cold:
Vpon the head and withered face,

with

Hunnis, W.

with ſnow hath taken hold:
No hope is then at all,
for any ſpring to crie,
Nor yet for any Ver to come,
where root and ſtocke is drie.

THere reſteth now but this,
of remedies the beſt:
Which is, that death thoſe euils ſhal end,
and ſet the ſoule at reſt.
We learne for to be wiſe,
too late when youth is gone:
And doe begin to muſe thereof,
when remedie is none.
We then bewaile our life
in vanitie miſpent:
And doo deteſt thoſe wilfull waies,
we did in youth frequent.
We curſe that now in age,
which youth delighted in:
And that which then moſt ſweet did taſt,
is now moſt bitter ſin.
The thoughts thereof torment
our guiltie conſcience ſore,
With greefe and paine we doe lament,
our youth abuſde before.
And to our ſelues gan ſaie,
what treaſure haue we ſpilt:
And reapt thereby vnto our ſelues,

but

but ſorrow, death, and guilt?
Our life God knowes is ſhort,
vncertaine of the ſame:
To thinke on time ſo vainlie ſpent,
might make vs bluſh with ſhame.
From ſleepe let vs awake,
and riſe from ſin at laſt,
High time it is for to repent,
our former follies paſt.
For youth hath taken horſſe,
and poſteth day by daie,
To cite and ſummon pale face death,
with ſpeed to come away.
Death is the true refuge,
the onely perfect health:
And dooth deſerue to be embraſt,
before all worldlie wealth.
Death is the thing moſt deare,
the beſt thing to be had:
It is a thing that God hath giuen,
wherewith to make vs glad.
No man with his eſtate
contented is we ſee:
Saue thoſe that lie aſleepe in graue,
they well contented be.
The graue is a ſtrong fort,
wherein our ſelues we ſhut,
From the aſſaults of yrkeſome life,
and broiles of Fortunes cut.

Hunnis, W.

The dead we know doo reſt,
as in a hauen of eaſe:
Where thoſe that liue doe faile in ſt
of rough and raging ſeas.
Death is vnto the euill,
a whip of ſmarting paine:
And to the good a ſweet reward,
of euerlaſting gaine.

THe common cuſtome is,
to flatter them that liue:
And of the dead reprochfull words,
and ill reports to giue.
But ſure the fault is great,
to ſpeake ill of the dead,
Who harme them not but quietlie,
doe reſt within their bed.
As no man is ſo good,
but better might haue beene:
So no man liues that is ſo bad,
but worſſer name might win.
For as there is ſome cauſe,
a man for to diſpraiſe:
So in the ſame ſome vertue dwels
that his renowme might raiſe.
And therefore of the dead,
I wiſh to ſpeake the beſt:
And praiſe the vertues which they had,
and let their vices reſt.

Let

Let vs our courſe direct,
while perfect mind we haue:
And ſet our compaſſe toward Chriſt,
who onely muſt vs ſaue.
Let him from henceforth now
our onely ſtudie be,
Our pleaſant muſe, our cheefe delight,
our ioy and libertie.
Let vs not care at all,
for worldlie matters vaine:
Nor for the bodie, ſo the ſoule
with Ieſus Chriſt remaine.
While ſoule and bodie both,
ſhall at the iudgement daie,
Vnited be and ſentence heare,
which Chriſt himſelfe ſhall ſay.
Which grant ô father deare,
for Chriſt his ſake thy ſonne,
May be vnto our endleſſe ioy,
in life that is to come.

Amen.

FINIS.

Hunnis, W.

THE Life and death of Ioseph.

Let Ioseph teach thee,
Loue and Chastitie,
So shalt thou haue:
A long blessed life,
void of all strife,
From birth to graue.

Compiled by William Hunnis, *one of the Gentlemẽ of hir Maiesties chappel, and maister to the children of the same.*

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1595.

Hunnis, W.

The life and death of Ioseph.

Ioseph his brethren doth accuse,
and doth his dreame them tell,
His brethren hate him to the death,
and him away doe sell.
His father waileth sore his lacke,
and thinkes him to be kild,
But he for twenty siluer pence
was sold in open field.

Chap. 1.

AND Iacob dwelled in the land
wherein his father was
A Forrener, in Canaan:
and so it came to passe;
2 Whe Iosephs age was seuenteen yeres,
he kept his fathers sheepe,
And with his brethren oftentimes
did Neat and Cattell keepe.
3 And thus the Lad with *Bilhaes* sonnes
and *Zilphas* sonnes also,
That brethren were by fathers wiues,
(which handmaids were ye know)

Hunnis, W.

Hay this Ioseph was with them,
and they him hated much:
In all thinges that he saide or did
against him sore they grutch.
He complained of the euill words that they spake & did against him.
5 And spake him euill and the same
vnto his father told,
But Israell loued Ioseph more,
because when he was old
16 He him begat, then all the rest
of children that he had,
And did a party coate him make,
of colours light and sad.
7 And when his brethren did perceiue
their fathers loue was more
Bent toward him then vnto them,
such malice they him bore:
They could not speake to him in peace,
it greeued them so sore.
God reuealed to him by a dreame what should come to passe.
8 And when yong Ioseph dremt a dream
he tooke delight to tell
The same, vnto his brethren all,
thinking to please them well:
But they in hatred grew the more,
their mischiefe seemd so fell.
9 Said he, good brethren lend your eare,
I pray you vnto me,
And heare the dreame I lately dreamt,
let so your pleasures be.
10 Behold me thought in field we were,
binding our sheaues togither,

Such

Such time as men to haruest hie
in shew of fayrest weather.
11 And loe my sheafe arose vpright,
and standing on the ground,
Your sheafes obeysance made to mine,
standing in compasse round.
12 Shalt thou then be our king, say they,
or subiects thine vs make?
And thus they [a] hated him the more,
for dreames and wordes he spake.
13 And yet he once more dreamt againe
as oft he did before,
And thus vnto his brethren said,
I haue had one dreame more.
14 Methought I saw the sun, the moone,
and stars eleuen that be,
In lowly sort and humble wise
obeysance make to me.
15 And he this dreame to father told,
his brethren standing by,
His father then [b] rebuked him,
and said vnto him, why?
What is this dream ỳ thou hast dreamt?
Shall I then liue to see,
That I, thy mother, and my sonnes,
shall fall on ground to thee?
17 His brethren stil did owe him hate,
and were to him vnkind,
But yet his father [c] noted wel
this saying in his mind.

The more the God shewed himselfe fauorable to him, the more doth the malice of the wicked rage against them.

Not dispising the vision but seeking to appease his brethren.

He knew that God was author of the dreame, but he vnderstood not the meaning.

Hunnis, W.

18 His brethren then to Sichem went,
to keepe their fathers sheepe.
And [a] Israel thus to Ioseph said,
Doo not thy brethren keepe
19 My sheepe in Sichem, and my store?
I will thee send also;
Who answered him, lo here am I,
his father said, then go,
20 And see whether all things be well
with brethren thine or no,
And also that our sheepe be well,
returne againe and shew.
21 And so he sent him from the vale
of Hebron where he was,
And he to Sichem tooke his way,
but so betell the case:
22 A certaine man by chance he found,
for Ioseph went astray;
And wandred vp and downe the fieldes,
and misled of the way.
23 And then the man thus asked him,
What seekest thou to day?
I seeke my brethren, tell me where
their sheepe they keepe I pray.
24 They are departed hence, said he,
for thus I heard them say:
Let vs now vnto Dothan goe,
none thereunto said nay.
25 Thus Ioseph wandred after them,
and them in Dothan found,

This Israell was Iacob their father.

And when from far they him beheld,
they stampt their feet on ground.
26 And councell took among themselues
against young Ioseph so,
That they of life would him bereaue,
and kill him yer he go.
27 For one vnto the other said,
this dreamer comes at last;
Let vs bereaue him of his life,
and in some pit him cast.
28 And we will say some wicked beast,
made him a pray to be;
Then of his dreames what wil become
the sequell we shall see.
29 when Ruben heard what brethé ment
he Ioseph did conuey
From out their hands, his life to saue,
and thus began to say;
30 Good brethren let vs not him kill,
ne let vs shed his bloud:
But cast him in the pit thats here,
if so you thinke it good.
21 But lay no violent hand on him,
whereby to doe him paine,
All this he said, that Ioseph might
to father backe againe.
32 And so it hapt when Ioseph came
his brethren there among,
They stript him forth his party cote,
and then with thrust and throng;

The holy ghost couere not mens sa as doe vai writers, tha make verti vice.

Gen. 42, 2

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Their hypocrisie appeareth in this, that they fear man more than God.

33 They cast him in an empty pit,
wherein no water was,
And then they sate them downe to eate
their bread, vpon the grasse.
34 And as they lifted vp their eies,
the did behold and see,
Of Ismalites from Gilead
that came much companie.
35 With Camels great that laden were,
with Balme, with Mirrhe, and Spice,
Which going were to Egypt land,
the same to sell for price.
36 And Iudah to his brethren said,
what shal it doo vs good?
Our brother Ioseph thus to kill,
and secret keepe his bloud.
37 Lets rather sell him to these men
that downe to Egypt goe,
And let vs lay no hands on him,
he is our flesh ye know:
At Iudahs wordes they were content,
and all agreed, did so.
38 Now as the marchants passed by,
they forth the pit him drew,
And sold him to those Ismaelites,
whom they nere saw, ne knew.
33 For twenty siluer peeces fine
young Ioseph haue they bought,
And downe to Egypt haue these men,
this Ioseph safely brought.

This

40 But when as Ruben came againe,
and lookt into the pit;
And found young Ioseph thence cõueid
he rent his clothes at it.
41 And went againe his brethren to,
with heauy cheere and sad:
Saying, alasse, what shall we doe?
for yonders not the Lad.
42 Then they cõsulted mongst thẽselues
to slay a harmelesse Goat,
And in the bloud thereof to dip
their brother Iosephs coat,
43 And sent the same imbrude in bloud,
their father for to shew:
And sayd, behold this haue we found,
Is this thy sonnes, or no?
44 The cote he knew, and cryde, alas,
with teares on face besprent,
Some wicked beast hath slaine my sonne
and him in peeces rent.
45 Then Iacob rent and tare his clothes
and sackcloth did put on,
And girded it about his loynes,
thinking his sonne vpon.
46 Thus Iacob sorrowed for his sonne
a season very long,
His sons and daughters vp did rise,
to comfort him among;
47 But he no comfort would receiue,
but said into the graue

To wit, the messengers which were sent.
Gen. 44. 37

Hunnis, W.

r I will
orn for him
long as I
t.

I will goe downe vnto my sonne
and there my mourning haue.
There could no councell him perswade,
his cheekes from teares to saue.

48 In Egypt now was Ioseph sold,
to i Putiphar by name,
And lord of Pharaos house was he,
and Steward of the same.

This Putiphar was an
nuch which
ord doth
t alwaies
nifie him
at is gelded
e also him
at is in som
gh dignity.

God prospereth Ioseph in each thing
where he a bondman is:
His maisters wife intiseth him,
with hir to doe amisse.
By hir he falsely is accusde,
and into prison cast,
But God his mercy doth extend,
and sets him free at last.

Chap. 2

NOw Ioseph was to Egypt broght
by those that merchants were,
To one of Egypt they him solde,
whose name was Putipher.

Gen. 38, 48

2 This Putipher an Eunuch was
and one of Pharoas lords,
And of his house his steward chiefe,
and kept the kings records.

The fauour of
God is the
fountain of al
felicitie.

3 But still the d Lord with Ioseph was,
so that he prospered well,

For

For euery thing he tooke in hand,
did all the rest excell.
Thus in his maisters house did he
continue still and dwell.
4 His maister the Egyptian,
did see and vnderstand,
That God made al things prosper wel,
which Ioseph tooke in hand.
5 Did make him [a] ruler of his house,
and gaue him charge of all,
And euery one obedient was
and came at Iosephs call.
6 It fortuned from that time forth,
his maister did him make
The chiefest ruler of his house,
God [b] blest him for his sake.
7 God blest his house, and al he had,
both in the field and towne;
His maister [c] tooke no counts of him,
but walked vp and downe.
8 Saue onely of the bread he eate,
such fauour Ioseph found,
And Ioseph was a goodly man,
as went vpon the ground.
9 That insomuch his maisters wife,
hir eies on Ioseph cast,
And did desire the vse of him,
to lie with hir at last.
10 But he refused so to doe,
and said, mistresse be hold,

My

b Because g
prospered h
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religion
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al things
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tooke no ca

Hunnis, W.

My maister in my hands hath left
his substance and his gold;
11 Himself not knows what he hath put
of trust into my hand,
And none in fauour more then I,
all this, ye vnderstand;
12 Ne yet hath he kept any thing
from me that he dooth know
But onely you, who are his wife,
as reason would it so.
13 How can I then thus wickedly
accomplish your desire,
Against my God to doo such sinne?
doo not the same require.
14 Yet notwithstanding day by day,
she Ioseph stil besought,
But he refused so to doe,
and set her speech at nought.
15 And did as much as in him lay,
her company refraine,
Because he would not lie with her,
nor here her babling vaine.
16 It hapned on a certaine day,
that Ioseph could not choose
But come whereas his mistresse was,
he might not then refuse;
17 Because his businesse so fel foorth,
his mistres house within,
And none of all the house was by,
saue she that meant to sinne.

18 She

18 She caught his garment fast in hand,
and friendly to him said;
I pray thee Ioseph sleepe with me,
but he hir flat denaide,
19 And left his garment in hir hand,
and fleeing gat him out;
Shee seeing this, hir people calde,
that tended hir about,
20 And said, behold, my husband hath
an Hebrew hither brought,
To worke vs shame and infamie,
the verlet now hath sought.
21 for he into my chamber came
with me to sport and sleepe,
I cride alowd as he haue heard,
whereat away he leapt
22 And left his garment him behind,
the which she safe vp laid,
To keepe till time hir Lord returnde,
to whom with teares she said;
23 This Hebru who ỹ hast brought houme
came in to doo me shame,
And sought mine honor to defile,
and danger my good name.
24 But when I lifted vp my voice,
and cride that all might heare:
He left his garment him behind,
and fled away for feare.
25 His maister harkning to hir talke,
beleeued all she said,

This declareth that where incontinency is, there vnto is ioined extreme impudency and craft.

And

And being wroth he Ioſeph tooke,
and him in priſon laid.
26 In place where priſoners of the kings
in fetters lay faſt bound,
Thus Ioſeph there continued,
in priſon vnder ground.
27 But yet the Lord with Ioſeph was,
and mercy did him ſhew,
And got him fauour with the Lord,
that did the priſon owe.
28 And he that keeper was thereof,
to Ioſeph did commit,
The charge of all the priſoners there,
to doe as he thought fit.
29 For why the keeper medled not
but well did vnderſtand,
That God did proſper eu'ry thing,
that Ioſeph tooke in hand.

The Butler and the Baker both,
are into priſon throwne:
And each of thē did dream a dream,
and Ioſeph made it knowne.

Chap. 3.

AND after this, it chanced ſo
that Pharao angry was,
With Baker, and w butler his,
whereby it came to paſſe;
2 That

2 That he to ward committed them,
where they in prison lay,
In that same place where Ioseph was,
as ye before heard say.
3 Thus were the kings two officers,
in prison bound with paine,
And Ioseph had the charge of them,
while they did there remaine.
4 It happened that both these men,
in one night being sad
In sleep, did dream, & each mans dream,
a sundry meaning had.
5 When Ioseph came as he was woont
in morning them to see,
He them beheld with heauie cheere,
why be you sad saide he?
6 We haue this night, said they to him,
dreamt each of vs a dreame;
And haue no body to declare
what these our dreames do meane.
7 Do not interpretings belong
to [h] God, said Ioseph than?
Yet tell it me: the butler first,
to shew his dreame began.
8 And said; Me thought before me stood
a vine that buds did beare,
And in the vine were branches three,
that all bebloomed were.
9 And after blooms came blossoms forth
and grapes at last did grow;

God worketh many wonderful meanes to deliuer his.

Gen. 41. 14

Dreames of God raise vp such as shall interpret such things.

And

Hunnis, W.

And with my hand these grapes I tooke,
that ripe were to the shew,
19 And wrung them into Pharos cup,
and wine thereof did make;
Methought I gaue the king the cup,
and he the same did take.
Said Ioseph then, I will the same
interpret for thy sake.
11 Those braches three, are thes 3. daies
that with this day shall fall,
In which the king shall lift thee vp
and giue thee therewithall,
12 Thine office, which before thou hadst
and thou shalt giue also,
The king his cup as thou wert woont,
and so in fauour grow.
13 But if thou chance to thinke on me
when thou art in good ease;
Thy mercy then vpon me shew,
abiding in this place.
14 And put the king in mind of me,
and bring me out from hence;
For in this dungeon was I cast,
not guilty of offence.
15 I am an Hebrew borne by birth,
and stolne away was I;
And chopt & changde as bondslaues be
this wretched life to try.
16 Now when the baker saw and heard,
the butlers dreame was good,

He

He was assisted by the spirit of God that his interpretation was true.

He refuseth not the meanes to be deliuered which he thought God had apointed.

He also vnto Ioseph told
his dreame, as there he stood;
17 Me thought, said he, vpon my head
three wicker baskets were,
And in the vppermost of three,
was sundry bakte meates there,
And for the king methought I did
these cates and baskets beare.
18 And yet methoght the birds did peck
and still vpon them fed,
And out of basket did they feed,
which was vpon my hed,
Said Ioseph then: this signifies
thou shortly shalt be dead.
19 The baskets 3. are yet three daies,
that with this day shall be,
For this day three daies shal the king,
take off thy head from thee.
20 And shall thy carcase hoise aloft
and hang vpon a tree,
And birds that flie shall eate thy flesh,
that we vpon thee see.
21 It hapned that the same third day,
was birthday of the king;
Whereon he feasted all his men
with cheere and banketting.
22 And that same day he did lift vp
the heads of both these twaine,
The butler and the baker eke,
which prisoners did remaine.

Or as some read baskets ful of holes.

He sheweth that the ministers of God ought not to conceale that which God reuealeth vnto them.

Which was an occasion to appoint his officers and so to examine them that were in prison.

And

23 And ſo the Butler to his place,
he did eftſoones reſtore,
And tooke the Bakers head from him,
his ſeruants all before.
24 The Butler gaue the king the cup,
appointed to that place;
The Baker hangd as Ioſeph ſaid,
ſo all things came to paſſe:
But yet the Butler did forget
poore Ioſephs heauy caſe.

King Pharos dreams expounded are
by Ioſeph Iacobs ſonne,
Chiefe ruler is he made of all
in Egipt, that is done.
And Pharo changeth Ioſephs name
and giues a wife to him,
By whom he had two louely ſonnes,
Manaſſes and Ephraim.

Chap. 4

This dreame was not ſo much for pharoas to be a meane to deliuer Ioſeph & to prouide for his church.

AND two yeares after it befell,
that Pharao dreamt a dreame,
He thought he ſtood a riuer by,
and ſaw come from that ſtreame,
2 Seuen kine that fat and goodly were,
which went before his face,
Into a medow faire and greene,
wherein they fed apace.

3 And

3 And after them seauen other kine,
came vp that riuer fro,
That very leane and feeble were,
ilfauored to the shew.
4 Which stood the other fat kine by,
vpon the riuer side,
And these leane hunger-starued kine
with bare and pilled hide;
5 Did eate vp all the welfed kine,
that nothing did remaine:
And Pharo wakt and fell asleepe,
and so did [z] dreame againe:
6 And in the same him thought to see
vpon one stalke to grow,
Seauen eares of corne, all full and large,
that rankenesse great did shew.
7 He saw come vp seauen other eares,
that slender were and thin,
Beblasted with the Easterne wind,
as scorched they had bin.
8 And these last seauen deuoured clean
the goodly seuen that grew,
And Pharo wakt and looke about,
t'was but a dreame he knew.
9 But yet so soone as day he saw
his [a] spirit was troubled sore,
He sent his seruants forth, and said,
bring hither me before:
10 The wise men and the soothsayers
that be within the land;

All these meanes God vsed to deliuer his seruãt and to bring him in fauor and authority.

This feare was enough to teach him that this vision was sent of God.

And

Hunnis, W.

And when they cam, ỹ dream he dreamt
he made them vnderſtand,
11 And what the meaning thereof was,
of them he faine would know:
But [d] none of them interpret could,
nor meaning thereof ſhew.
12 The butler ſaid vnto the king,
I call to mind this day,
A breach of promiſe that I made
when I in priſon lay;
13 Such time as Pharo angry was,
and me to priſon ſent,
And when the baker of his houſe
a priſoner with me went.
14 Thus when we both in dungeon were
it chanced in one night,
That each of vs did dreame a dreame,
which after fell out right.
15 There was with vs a faire yong man
that was an Hebrew borne,
Who ſeruant to the marſhall was,
we neve him ſaw beforne.
16 To whom we told our ſeu'ral dreams
and he againe to vs,
As afterward the ſame fell out,
the truth did then diſcuſſe.
17 I was reſtored as he ſaid
to office mine againe,
And eke the Baker hanged was,
as he declared plaine.

The wiſe of the world vnderſtand not Gods ſecretes but to his ſeruants hũ wild is reuealed.

Then

Then Pharo sent and did command,
this v. Ioseph for to haue,
From forth the prison they him brought,
out of that lothsome caue.
19 And Ioseph then did shaue himselfe,
as was the countrey guise,
And better clothes on did put
and went in cleanly wise.
20 So when he came the king before,
the king to Ioseph spake,
I haue quoth he late dreamt a dreame,
but none can truely make
21 Interpretation of the same:
but yet I haue heard tell,
That when a dreame to thee is tolde,
thou canst declare it well.
22 Then Ioseph to king Pharo said,
my Lord the king shall see,
That h God shall giue an answer good
to Pharo without me.
23 Said Pharo, in this dream, methoght
I stood a riuer by,
From whence there came 7. goodly kine
wel fleshed to mine eie,
And in a medow did they feed
which was the riuer nie;
24 And after them I saw come forth,
out from that running brooke,
Seauen other kine, both poore and lean,
and ill vpon to looke:

The wicked seeke to the prophets of God in their necessity who in their prosperitie they abhor.

As though he would say, if I interpret thy dream, it commeth of God and not of me.

25 Such

Hunnis, W.

25 Such as before I neuer saw
within th'Egyptian land,
So thin, so bare, so pinde away,
scarce able were to stand.
26 And yet these seauen ilfauoured kine,
that staruelings were and leane,
Did eate vp all the seauen fat kine,
that goodly seemd and cleane.
27 And when they had deuouted them
a man could not perceiue,
That they had eaten them; for why,
their bellies stil did cleaue
28 Vnto their backs, in staruelings sort,
as when they did begin,
So leane were they, so ill to see,
so pined, poore and thin.
29 I did awake, and dreamt againe,
and then methought I saw
Seauen eares of goodly corne spring out
vpon one stalke or straw.
30 And after them sprang out also,
seauen eares of withred corne,
So thin, and blasted with the wind,
worse corne was neuer borne.
31 And those seuen eares y withred wer
and blasted with the wind,
Deuoured vp the seauen good eares,
and nothing left behind.
32 This haue I told my soothsayers,
and wise men of my land,

But

But they hereof can nothing tell,
ne ought do vnderstand.
33 Then Ioseph vnto Pharo said,
both Pharos dreames are one;
And God doth shew what he wil doe
to Pharo euen anon.
34 The seauen good kine doo signifie,
seauen yeares that happen shal;
The seuen good eares are yeares also,
but one dreame is it all.
35 Likewise the seuen ilfaucurd kine
that after them came forth,
That were so leane, so poore and thin,
appearing nothing worth,
36 And eke seuen yeares, blasted eares
of corne that did appeare,
Shalbe seauen yeares of dearth so great,
as eare did neuer heare.
37 This is the thing that I haue said,
before my Lord the king,
And God to Pharo hath declard,
what he to passe will bring.
38 Behold, seuen yeares of plenty great,
in all the land shalbe,
And after them againe shall rise,
seuen yeares of penurie.
39 Wherein such famine shall abound,
and bring the land in thrall,
That those seuen yeares of plenty great,
shalbe forgot of all.

Or both his dremes tend to one end.

40 Thus

Hunnis, W.

40 Thus famine shall consume the land,
that none remember shall
The plenty past, by reason of
the hunger that shall fall.
41 And where the dream the second time
to Pharo doubled was,
Behold God hath established it,
shortly to bring to passe.
42 Now therefore let the king prouide
for such a man as knowes
And vnderstands what wisdome is,
and set him ouer those
43 That doe inhabit in the land,
to beare the rule and sway:
And vnder him such officers
as may in time puruay.
44 And let them take the fift part vp,
of food throughout the land,
That shal in those seuen plentious years
fall in the Egyptians hand.
45 And let the same and corne also
that they shal then prouide,
Be vnder th'and of Pharo brought,
the same to lay aside.
46 And that there may in Cities all
be store of food to serue
Against the time of hunger came,
that people may not sterue.
47 And that the land not perish may,
through hunger that shal grow,

The office of a true prophet is not only to shew the euils to come but also the remedies for the same.

This saying pleased Pharo well
and seruants his also.
48 And Pharo said his seruants to
who then were him beside:
Where shall we find a man like this?
in whom Gods spirit doth bide.
49 And Pharo vnto Ioseph said,
forsomuch as I see,
That God hath shewed thee these things
which thou hast told to me.
There is no man that wisdome hath,
nor knowledge like to thee.
50 Thou shalt therefore ouer my house
beare all the rule and sway;
And what thou speakst my people shal
in euery thing obay.
51 Onely I will aboue thee be,
in kingly seat and throne;
But otherwise thou gouerne shalt,
and rule the rest alone.
52 And said, behold, I haue thee set,
to rule ouer the land:
So tooke his ring his finger fro
and put on Iosephs hand.
53 And him arrayde in cloth of raynes,
as Princes wont to weare,
Likewise about his necke he put
a golden chaine to beare.
54 And set him vp aloft to ride,
a Chariot rich vpon,

None should be preferred to honor that haue not the guifts of God meet for the same.

Which was of all that Pharo had
the beſt excepting one.
55 And as he rode, they cryed before,
to Ioſeph bow the knee:
Thus Pharo made him gouernor
of Egypt land to bee.
56 Said Pharo then, I Pharo am,
but yet this vnderſtand:
Without thee ſhall no ſubiect mine,
lift vp his foot or hand.
57 And Pharo called Ioſephs name,
in Hebrew as we find,
Zapnath Paaneah thats to ſay,
The opener of the mind.
58 He gaue Aſenath to his wife,
to feed his ioyes vpon;
The daughter of Putipherah,
the prince or prieſt of On.
59 Then Ioſeph did prepare himſelfe
the land to goe about,
There was no peece of Egypt land,
that Ioſeph ſought not out.
60 And thirty yeares was he of age,
when he before the king
Did ſtand in grace, and had the charge
to gouerne euery thing.
61 Thus from the preſence of the king,
did Ioſeph now depart;
And went the land of Egypt through
with humble ſpirit and hart.

His age is mẽtioned both to ſhew that his authority cãe of God & alſo that he ſuffered impriſonment and exile xii. yeares.

And

62 And in those seuen yeares plentifull,
late spoken of before:
The earth of corne and sundry graine
brought forth aboundant store.
63 And Ioseph gathered all the food,
that those seauen yeares did yeeld;
And looke what Citie lay most neere
the food of any field.
64 Within the same it was laide vp,
vnto the officers hand;
This was the order that he kept
through all the Egyptian land.
65 The wheat that Ioseph vp had laide
to serue in time of need;
For multitude was like the sand,
it number did exceed.
66 And yet the yeares of hunger came
Ioseph had two sonnes borne
By Asenah, his wife that was,
of whom we heard beforne.
67 And he the first of those two sonnes,
Manasseth did he call,
For god said he, made me forget
my fathers houshold all.
68 And Ephraim did Ioseph call
his other second sonne:
God hath me fruitful made, saith he,
in my affliction.
69 And when the seauen yeares plentiful
were ended with their store;

The birth of Manasseth.

Notwithstanding that his fathers house was the true church of God, yet the company of the wicked, and prosperity made him forget it.

Then came the ſeuen yeares famin forth
as Ioſeph ſaid before.
70 Though famine fel in al the landes,
yet Egypt land was free,
For when the reſt of hunger dide,
yet food was there to ſee.
71 And after this the hunger came
into the Egyptian land,
And then the people gan to cry
for bread at Pharos hand.
72 Then Pharo ſaid, to Ioſeph Goe
and what he ſaith lo you
The ſame performe, and you ſhal ſee,
great goodneſſe will enſue.
73 The derth was great thrugh al ỹ land
and Ioſeph went apace,
To euery towne where ſtore was kept,
and ſold in euery place.
74 All countries elſe to Egypt came,
of Ioſeph corne to buy:
The famine was ſo great abroad,
that want made many die.

To Egipt Iosephs brethren went,
some victuals for to buy:
And Ioseph knowes them very wel,
and doth his brethren trie.
And Simeon in hold is put,
in prison for the king:
Til they vnto their father go,
young Beniamin to bring.
His fathers loth to let him goe,
because he lou'de him best:
But at the last contented is,
and grantes to their request.

Chap. 5

As men diffi tute of counsel

AND Iacob saw that ther was corn in Egypt to be had:
Said to his sons, why gape ye one another on so sad?
In Egypt there is corne I heare,
therefore let vs be glad.
2 Now get you down, and thither goe,
some corne from thence to buy,
That we therewith may feed and liue,
and not through hunger die.
3 So went the sonnes of Iacob downe,
which ten in number were;
And brethren all by fathers side,
to Ioseph that was there.

4 But Beniamin who brother was
to Ioſeph in whole bloud,
Their father would not let him go,
but kept him backe for good.
5 Leaſt ſome misfortune might him hap
as he of Ioſeph thought,
And ſo the ten to Egypt went,
and corne for money ſought.
6 And thus among the preaſe they paſt,
with money in their hand;
And yet the dearth was very great,
throughout al Canan land.
7 Now Ioſeph being gouernor,
deliuered with his hand,
The corne and ſold to all that came,
inhabiting the land.
8 Among the which his brethren came
and fell before his face;
Downe flat vpon the ground they lay
and him beſought of grace.
9 When Ioſeph had his brethren ſpide,
he knew them well enough;
And made himſelfe all ſtrange to them,
and ſpake in words full rough.
10 Frō whence come you? they anſwered
from land of Canaan?
To buy ſome vittell for our coine,
in humbleſt wiſe we can,
7 And all this while they knew him not,
from any other man.

11 Now Ioseph to remembrance calde
the dreame he dreamt of them;
Which he them told yer he was sold,
vnto the marchant men.
12 And said, you are but spies I know?
which hither make resort,
To see whereas the land is weake,
the same for to report.
13 Not so, my lord, we come said they,
some victuall for to buy?
We meane but troth, and are no spies,
as deed it selfe shall try;
And are the sonnes of one man all,
the troth is, and no lie.
14 Said he, I know you are but spies,
what yer you beare in hand;
And hither are you come to view,
the weakenesse of our land.
15 Said they, thy seruants brethren be,
twelue gotten by one man;
And he our father doth remaine
in land of Canaan.
16 Our yongest brother Beniamin,
with him doth bide this day,
And Ioseph that our brother was
is dead out of the way.
17 Said Ioseph then to them againe,
this makes me doubt you more,
To be but spies vpon the land,
as I haue said before.

Hunnis, W.

18 And hereby shal I proue you true
or false, in that you say:
Now here I sweare by Pharos life,
you shall not go away.
19 Except your yongest brother come,
whom Beniamin ye cal·
Therfore send one who may him fetch,
and come himselfe wirhall.
20 And you in prison shall be kept,
to proue this truth or lies;
Else by the life of Pharo king,
I take you all as spies.
21 And so he put them all in warde,
wherein three daies they lay;
Then Ioseph came to them againe,
and on this wise did say;
22 Doe this and liue, for I feare God
and will not lie to you:
If you be men that of your words
will iust be found and true.
23 Let one of you in prison house
be bound for all the rest,
The other nine shall victual haue
to carry of the best.
24 Least famine fall your houses in,
but bring you vnto me,
Your yonger brother, that your wordes
may true appeare to be,
And that you die not through the same,
and so they did agree,

he Egyptiãs at were Idoters vsed to ear by their ngs life, but od forbideth sweare by y but by him t Ioseph welling aoug the wic d smelleth their corptions.

nd therfore n true and st.

25 One

25 One brother to another said,
our sinne was very great,
That we gainst brother Ioseph did,
when he did vs intreat.
26 Ye a in the anguish of his soule
he gently vs besought;
And we would not regard his words,
but set the same at nought,
And therefore are these troubles great,
vpon vs iustly brought
27 Said Rubin then, did not I say
and warning gaue of this,
We should not sin against the child,
least things should hap amisse;
You would not heare me, now behold,
his bloud required is.
28 They thoght ỹ Ioseph had not known
or vnderstood their toung,
For that by an Interpreter,
he spake to them among.
29 When Ioseph heard what mone they made,
he turnde aside and wept,
And presently with them did talke,
and still his countenance kept.
30 And Simeon from them he tooke
and bound him for the rest,
And there before his brethrens eies
was made a prison ghest.
31 Then Ioseph did command to fill
their sacks with corne good store,

Affliction maketh m to acknole their fault which oth wise they would dis ble.

Gen, 37, 2

God wil t vengeance on vs & m sure vs w our owne s sure.

Though he wed himse rigorous, y his brother affection maiued.

Hunnis, W.

And that their money ſhould be tide
within their ſacks before.
32 Alſo he willed they ſhould haue
ſome victuall for to ſpend,
As homeward they ſhould paſſe the way
vnto their iournies end.
33 And thus did he, and they it took
with ſhew of thankful hart;
Their Aſſes did they lade with corne,
and did from thence depart.
34 And in their trauel as they went,
an Inne they came vnto,
Where one of them went to his ſacke
the ſame for to vndoe;
35 To giue his aſſe ſome prouender,
and when he it vnbound,
Behold within the mouth thereof,
his money all he found.
36 And he vnto his brethren ſaid,
I haue vndone my ſacke,
And loe my money is therein,
to me reſtored backe.
Becauſe their conſcience accuſed them of their ſin, they thought God would haue brought them to trouble by this money.
37 Their harts began to faint with feare,
and were aſtoniſht ſore,
And one vnto the other ſaid,
alaſſe, alas, wherefore
Hath God our God thus dealt with vs,
to make our ſorrowes more?
38 At length their father Iacobs houſe
by trauell great they wan;

Who did expect their comming long,
in land of Canan.
39 To whom they told eeh thing ỹ hapt,
and said vnto him thus:
The Lord himselfe that rules the lande,
did roughly speake to vs?
40 Who said, we came as secret spies,
his countrey to betray:
We are no spies, but truely meane,
did we to him then say:
41 And are in number brethren twelue,
the children of one man:
One is away, the yongest is
at home in Canaan.
42 The Lord againe thus said to vs,
hereby I wel shall know,
Whether you meane as here you saide,
or spials be or no.
43 You shall of you, leaue one behinde,
for to remaine with me,
The rest shall take of food enough,
for housholds yours that be.
44 And if you bring the yongest sonne
that brother is to you;
I then shall thinke you meane but well
and all your sayings true.
45 And so I wil deliuer you
your brother backe againe,
And you shall occupie the lande,
wherein you doe remaine.

46 And

Hunnis, W.

46 And as they emptyed al their ſackes,
their father being by,
Each one of them his money found
within his ſacke to lie.
47 The ſight whereof made children al
and father theirs afraid,
That inſomuch the aged man,
vnto his children ſaide;
48 You haue me robd of children twaine
for Ioſeph he is gone,
And Symeon the Lord doth know,
what him is falne vpon.
49 If Beniamin you take away,
the yoongeſt of you all,
I doo foreſee he ſorrowes great
againſt me that ſhall fal.
50 Then Ruben to his father ſaid,
I haue two ſonnes ye ſee;
Slay them, if that I bring not backe,
this Beniamin to thee.
51 Deliuer him into my hand,
the charge of him to take,
And if I bring him not againe,
my twaine kill for his ſake;
52 Said Iacob then, my ſonne ſhall not,
that way with you downe goe;
His brother Ioſeph's dead and he
is left alone you know?
53 If ſome misfortune ſhould him hap,
the way you would him haue,

My

My hoary haires you shall then bring,
with sorrow to the graue.

When as yong Beniamin was brought
with guiftes returned they,
And Simeon deliuered is,
from prison where he lay.
And Ioseph turnes aside to weepe,
that they might not him see:
They eate & drinke, and mery make
together, where they be.

Chap. 6

WHen Iacob & his childrē had,
consumed all their store;
He bad his sonnes to Egypt go
to buy a little more.
For why the dearth was in the land,
among them very sore.
2 Then Iudah to his father said,
alas, what shall insue?
The man did charge vs by an oth,
the which we all shal rue.
3 Except, saith he, you hither bring
your brother to this place,
I charge you that you doe not come,
to looke me in the face?
4 If thou therefore wilt send with vs
our brother for to goe.

We.

Hunnis, W.

We wil goe downe and buy them food,
and bring inough we know.
5 But if thou wilt not send him downe,
we will not goe at all;
The man as spials will vs take,
and thereby make vs thral.
6 For thus, said he, except you bring,
your yonger brother here,
I charge you that before my face,
you come not to appeare?
which was Iacob.
7 Said Israell, wherefore dealt ye
so cruelly with me?
As for to tell the man you had
a brother yet to see.
8 The man did aske of vs, said they,
and straightly did inquire,
What race and stock our kindred was,
and asking did desire.
9 Is not your father yet aliue?
and haue ye not, said he,
Another brother left at home?
It is euen so, said we.
10 Could we then know or vnderstand
that he to vs would say:
I charge you bring your brother downe,
to come with you the way.
11 Then Iudah to his father said,
send ye the lad with me;
That we may rise and goe for food,
and bring the same to thee.

That

12 That thou, our children, & our selues,
thereby our liues may saue,
And not to die for want of food,
where we the same may haue.
13 I will be surety for the lad,
to bring him safe againe;
Thou shalt require him at my hand,
to see him on my paine.
14 And if I bring him not againe,
as I haue said before;
And that thine eies shall him behold,
blame me for euermore.
15 Truely if that we had not staide
so long, where no cause is,
We had beene there the second time,
and come againe yer this.
16 Then said their father vnto them,
if it must needs be so:
You shal this doo at my request,
before you hence doe go.
17 Within your vessels shall ye put
the best fruites in the land,
And bring a present of the same,
and giue it in his hand.
18 Of Balme, of hony, and of spice,
of mirrhe, and nuts also,
Of almondes sweet, of each a part,
that in our Lande do grow.
19 And double money shall you take
within your hand to beare.

When we a
in necessity
And dang

Hunnis, W.

God forbiddeth not to vse al honest meanes to better our estates

And eke the money that you brought
back in your sackes that's here,
20 The same shall you take back againe,
and therein doo but right,
For why, perhaps among themselues,
it was some ouersight,
21 Arise and take young Beniamin
vnto the man also,
And God almighty blesse you all,
the way wherein you goe.
22 God grant you mercy in the sight
of him you goe vnto;
That he may giue your brother backe,
as he said he would doe.
23 And that he may deliuer you
my Beniamin againe,
Leaſt I be robbed of my childe,
vnto my greefe and paine,
As I of brother his haue beene,
whom sauage beasts haue slaine.
24 Thus with the present and the coine,
with Beniamin likewise,
They rose and went to Egypt land
and stood before the eies
25 Of Ioseph, whom when he had spide,
he to his ruler said;
Bring these men home my house vnto,
and there let them be staid
26 Vntill I come, and cates prepare,
for they shall dine with me,

Our chiefe trust ought to be in God, and not in worldly meanes

He spekes these wordes not so much of desparre, as to make his sons more carefull to bring again their brother Beniamin.

Or Steward of his house.

And

And ſo each thing by him was done
as Ioſeph bad to be.
27 But when they were in Ioſephs houſe
then were they all afraid,
Among themſelues they gan to ſcan,
and one to other ſaid;
28 How that the money was the cauſe
that they were thither brought,
Which in their ſackes they caried home
with corne that they had bought.
29 And now wil he a quarrell picke,
and to our charge will lay
Something wherby in bondage vs,
and Aſſes ours to ſtay.
30 And therefore came they to the man,
that thither did them bring,
And at the dore of Ioſephs houſe
did tell him euery thing.
31 O ſir, ſaid they, we hither came
at firſt ſome food to buy,
And as we came into an Inne,
of purpoſe there to lie.
32 We euery one his ſacke vndid,
for thinges that ſeemd to lacke,
And each of vs his money found,
full weight within his ſacke.
33 And we haue brought it back againe,
for ſo we thought it good;
And other money in our handes,
beſides to buy vs food.

So the iudgement of God preſſed their conſcience.

Hunnis, W.

We know not who our money put
in ſackes whereas they ſtood.
34 Peace be to you, then ſaid the man,
and nothing feare at all,
For why your God hath holpen you,
which neuer faile you ſhall.
35 And eke the God of father yours,
th'almightie God was he,
That put your money in your ſackes,
for once it was with me.
36 And then he brought out Symeon,
their brother, left behinde:
For pledge of their returning backe
as Ioſeph had aſſignde.
37 And ſo together were they led
by Ioſeph's officer;
Who water gaue their feet to waſh,
and fetched prouender
38 For aſſes theirs, that hungry were,
and weary by the way,
And they and aſſes theirs alſo,
in Ioſephs houſe did ſtay.
39 Whereas the brethren ready made
ſuch preſents as they had,
Againſt that Ioſeph ſhould come home,
and now they waxed glad,
40 Becauſe they herd they ſhuld at noon
eare bread in Ioſephs ſight,
The thinking on the officers words
them ioyful made and light.

41 Now

withſtan the cor- ions of pt, yet Io- taught family to e God.

41 Now when ỳ Ioseph home was come,
each one with gift in hand,
Fell flat on ground with presents such
as grew in Canan land,
And him presented therewithall,
in place where he did stand.
42 In curteous wise he welcomd them,
is father yours said he,
Yet still aliue, and in good health,
as you before told me?
43 Our father sir, and seruant thine
is in good health we know:
And therewithal did bow themselues,
obedience theirs to shew.
44 Then Ioseph lifting vp his eies,
young Beniamin espide,
That brother vnto Ioseph was
by right of mothers side.
45 Said he is this yong Beniamin,
of whom you spake before?
My sonne to thee God mercy shew,
said he for euermore.
46 And Ioseph hasted him away,
his teares began to fall,
His hart vpon young Beniamin
did yearne and melt withall.
47 So he vnto his chamber went,
that none might him espie;
And there a space did weepe, and shed
foorth teares abundantly.

For they two wer only born of Rahell.

48 And

Hunnis, W.

48 And afterward he washt his face,
and came out fresh to see,
He did refraine and straine himselfe,
as it had not beene he,
And did command vpon the boord,
that bread there set should be.
49 And they prepard for him alone,
his dignity to shew,
And for his brethren by themselues,
and for the Egyptians so,
Which eate with Ioseph by themselues,
for vnderstand and know,
50 Th'Egyptians doe it account
abhomination great;
If with the Hebrewes any time
they happen bread to eate.
51 These brethren sat Ioseph against,
the eldest in degree,
The yongest placed to his youth,
the lowest set was he:
And much the men amongst themselues
did maruell this to see.
52 And ther was broght thē sundry meats
that Ioseph stood before,
But Beniamin had with the rest
so much, and fiue times more:
53 And thus they sat and merry were,
and had enough of wine,
They dranke with him euen of the best,
that strongest was and fine.

nature of superstitions to conuie all o-s in re- of them-es.

Ioseph

Ioseph accuseth Beniamin
of theft, whereat they mourne:
And Iudah is a pledge become
for Beniamins returne.

Chap.7.

ANd afterward commanded he,
and said his Steward to,
Goe fill their sacks with corne and grain,
as I appoint ye doe.
2 And put both corne and food therein,
asmuch as they can beare,
And in the mouth of each mans sacke
close vp their money there.
3 But in the sacke of Beniamin
that yongest is of all;
My cup I meane, my siluer cup,
there put the same thou shall.
4 His corne and coine he hither brought
likewise the same put in,
And so the Steward did in all
as he commanded him.
5 And in the morning when the sunne
began abroad to shew,
The men were sent away from thence,
and Asses theirs also.
6 And when they were the citty past
and not farre gone away;

We may [illegible] by this ex[illegible] vse any v[illegible]ful practi[illegible] seeing Go[illegible] hath comm[illegible]ded vs to walke in [illegible]plicity.

His

His ſteward then commanded he
to follow them and ſay,
7 Wherefore haue you rewarded ill
for good thats done to you?
And for great curteſie receiu'd,
to ſhew your ſelues vntrue?
8 Is not the cup wherein my Lord
doth drinke and propheſie,
Conueid away by one of you?
you haue doone naughtily,
9 And ſo the Steward paſed foorth,
and when he them oretooke;
He ſpake theſe words as Ioſeph had,
whereat for feare they ſhooke.
10 And ſaid, alas, why doth my lorde
declare ſuch words as theſe?
God it forbid we ſhould ought doe,
that might thy Lord diſpleaſe.
11 Behold, the money which we founde,
within our ſackes to be,
We brought againe from Canaan,
and gaue it vnto thee.
12 How then ſhuld we frō thy lords houſ
ſteale ſiluer, plate, or gold,
With whomſoeuer it is found,
let him be had in hold.
13 And let him die, and we alſo
will further promiſe make,
Bondmen to be vnto my lord,
for his offences ſake.

14 Now then, said he, it shal be so,
as you haue said to me;
He vpon whom this fault shall light,
shall now my seruant be.
15 And you be blamelesse of the crime,
and innocents abide,
And euery man his sacke tooke downe
and did it open wide.
16 And at the eldest he began
to make this search, and so,
From one to one in their degree,
did search their sackes arow.
17 And at young Beniamin they left,
within whose sacke they had
The siluer cup that missing was,
which made them all looke sad.
18 Then they their clothes rent & tare,
and euery one tooke paine,
To lade his asse, and to the towne
returned backe againe.
19 So Iudah and his brethren came
to Ioseph, whom they found
At home in house where they him left,
and fell flat on the ground.
19 What act is this? said Ioseph then,
that you haue doone to me?
Do you not know such one as I,
can truely prophesie?
21 Said Iudah then, what shal we say,
vnto my Lord as now?

To signify how great the thing g ued them, how sory th were for it.

Wh-

Hunnis, W.

What ſhall we ſpeak to cleere our ſelues,
alas, we know not how.
22 The wickedneſſe of ſeruants thine,
the Lord hath now made plaine,
If we ſee not euident cauſe of our affliction let vs looke to the ſecret counſel of god who puniſheth vs iuſtly for our ſinnes.
And we thy bondmen are become,
for euer to remaine.
Both we and he with whom the cup
was found, vnto our paine.
23 Not ſo, ſaid Ioſeph, God forbid,
you ſhould ſuch dealing ſee:
But he with whom the cup is found,
ſhall ſeruant bide with me;
And you haue leaue in peace to goe
vnto your father free.
24 Then Iudah drew more neere to him,
and ſaid alone, I pray
Giue leaue that I in my lords eares,
a word or two might ſay.
Equal in authority or next vnder a king.
25 And let not Lord thy wrath be mou'd
againſt me for the ſame,
For thou art euen as Pharo is,
in dignity and name.
26 My Lord a queſtion did demand
of vs thy ſeruants heere:
Haue ye a father, I or no,
or elſe a brother deere?
27 We haue a father that is olde,
vnto my Lord, ſaid we:
And a young Lad which he begat,
the yongeſt ſonne is he.

28 In

28 In his old age he him begat,
when hoary was his head:
His father loues him passing wel
his brother now is dead?
29 And he alone of mother his
is left with him to be,
Then thou vnto thy seruants said,
Doo bring him vnto me?
30 That I may also set mine eie
vpon this lad to see:
And then againe vnto my lorde,
in this wise answered we.
31 The childe alas, cannot depart
his louing father frò?
For if he should his father then
would die with greefe, we know.
32 Thou saidst againe, Except you bring
your yoonger brother downe;
I charge you see my face no more
in countrey, field, or towne.
33 So then our father when we came,
that now thy seruant is,
And shewd him what my lord had saide,
would not agree to this.
34 At last, our father said to vs,
go downe againe you shall?
And buy for vs a little food,
that we may liue withal.
35 We answered, we cannot go,
vnlesse you grant this thing:

Our yoonger brother be with vs,
before my Lord to bring?
36 For we may not the man behold
except our brother goe:
Our father said, Rachel my wife
bare me two sons ye know?
37 And one of them went out from me,
and I for troth did say;
My sonne in peeces smal is torne,
as he went by the waie,
And I did neuer see him since
the time he went astray.
38 Now if you take this sonne from me,
and death likewise him haue,
Then shall you bring my hoary haire,
with sorrow to the graue?
39 Now therefore when I shal come to
my father, and thy thral:
And that the child be not with vs,
among his children all,
40 Seeing his life depends vpon
the life of this yong lad,
When he shall see the child not come,
wil pensiue be and sad.
41 And sorrow sore will be his death,
so shall thy seruants bring,
Our fathers head vnto the graue,
alacke, we waile the thing.
42 Doubtlesse thy seruant pledge becam
vnto my father deere?

Rahel bare to Iacob Ioseph & Beniamin. Gen. 37. 44

And said, if that I bring him not,
the blame then wil I beare?
43 Therefore I pray, let me abide
a seruant thine to be:
And let the childe with brethren goe
our father for to see.
44 For how can I goe vp with them
my father to behold,
If that the childe be not with me,
vnlesse that see I would
The sorrowes great on father mine,
alas, that happen should.

How Ioseph makes himself wel known
vnto his brethren al:
And doth embrace yong Beniamin,
with weeping teares that fal.
He sendeth for his father deere,
with horse and chariots fit,
The old man doth behold the same,
reioycing much at it.

Chap. 8

IOseph could not himselfe refraine,
before them that stood by;
But cride, away with euery man?
let none but these be nie.
2 And euery man departed thence,
not one was left behind,

Saue theſe his brethren, vnto whom
Ioſeph diſcloſde his mind.
3 And Ioſeph wept, and cride ſo lowd
vnto his brethren tho,
As the Egyptians heard him cry,
and Pharos houſe alſo.
4 Ioſeph I am, brethren, ſaid he,
dooth yet my father liue?
His preſence ſo abaſhed them,
they could no anſwer giue.
5 Good brethren mine, ſaid Ioſeph then,
come neere I pray to me?
And they came neere aſtoniſhed,
and wondred him to ſee.

This example teacheth that we muſt by all meanes confort them which are truly humbled for their ſinnes.

6 I am that Ioſeph brethren all,
that you to Egypt ſold,
Neuer be ſad nor ſorrowfull,
but merry be and bold.
For God before you did me ſend,
into this land I know,
For your good preſeruation,
and liues of many moe.
8 For now two yeares of famine great
hath beene throughout the land
And fiue yeares more are yet to come
I giue you t'vnderſtand.
9 Wherein ſhall neither earing be,
nor harueſt with increaſe;
Vntil ſeauen yeares accompliſht be
this famine ſhall not ceaſe.

Where-

10 Wherefore God hath me hither sent,
in this same land to be,
You to preserue and keepe aliue,
and your posteritie;
And by his great deliuerance,
your liues haue kept you see.
11 Now then, you hither sent me not,
but God, who doth foreknow
Of thinges to come, who hath me made,
a father to Pharao.
12 And made me Lord of all his house
and ruler through the land;
Make hast therefore to father mine
and let him vnderstand.
13 And tell him thus, Thy sonn doth say,
who Ioseph is by name;
God hath me made of Egypt land,
Lord ouer all the same?
14 Come downe to me and tary not,
and thou with me shalt dwel,
In Goshen land, and be neere me,
and all things shal be wel.
15 Thou and thy children here shal liue
and childrens children thine,
Thy sheepe thy beasts, and al thou hast,
bring it away in time.
16 Also I wil thee nourish there,
for yet fiue yeares remaine
Of dearth, make hast, least thou & thine
doo starue in pining paine.

Albeit God detesteth sin, yet he turneth mans wickednesse to serue to his glory.

Hunnis, W.

17 And loe behold your eies doo ſee,
and Beniamin likewiſe,
Who onely brother is to me,
dooth ſee before his eies.
18 It is my mouth that ſpeakes to you,
expounder haue I none;
And in ſuch language doo I ſpeake
as is to you beſt knowne.
19 And therefore thus my father tell,
what honour I poſſeſſe;
And each thing elſe that ye haue ſeene,
the ſame to him expreſſe.
20 Then fell he on his brothers necke
with teares from out his eies;
And Beniamin fell on his necke,
and wept on him likewiſe.
21 And Ioſeph all his brethren kiſt,
and wept on them alſo;
And afterward they ſpake with him,
as brethren ought to doo.
22 The voice and tidings of the ſame
in Pharos houſe did fall;
Ioſephs brethren are come ſaid they,
thus rang it in the hall,
It pleaſed Pharo wondrous wel,
and eke his ſeruants all.
23 Then vnto Ioſeph Pharo ſaid,
This to thy brethren ſay;
Goe, lade your beaſts and ſo depart,
to Canaan the way?

24 Your father take and houſhold all,
and come againe to me;
I will you giue of Egypt land
the beſt your eies may ſee:
And you ſhall eate the chiefeſt fruites
within the land that be.
25 And I command thee thus to doe,
from hence your chariots take,
For children, and your wiues alſo,
and for your fathers ſake.
With ſpeed go bring thy father heere,
that we may merry make.
26 As for your veſſels and your ſtuffe,
ſet not your eie thereon:
The beſt of all thats in the land
is yours to bide vpon.
27 His brethren did as he them bad,
and Ioſeph to them gaue,
Of chariots faire as Pharo had,
commanded them to haue,
And for their iourney vitled them,
their life and ſoule to ſaue.
28 He gaue to euery brother there,
excepting neuer a one,
Change of apparell for to weare
their bodies then vpon.
29 But vnto Beniamin he gaue
three hundred peeces faire,
Of ſiluer fine, and eke fiue ſhutes
of rayment for to weare.

30 And

Hunnis, W.

nd Ioseph to his father sent,
of female Asses ten;
Well laden al with chiefest thinges
that Egypt yeeldes to men.
31 Ten asses more he laden sent,
with wheat, with bread, and meate,
For his good father by the way,
thereon to feed and eate,
And fall not out said Ioseph then,
each other well intreat.
32 From Egypt thus they passed thence,
to Canaan the way;
Where they their father Iacob found,
to whom they thus did say;
33 Our brother Ioseph is aliue
we let you vnderstand?
And he it is that gouerns all,
and rules th'Egyptian land.
34 The hearing of these words indee de,
made Iacobs hart to fall,
As one that stood tweene hope & dread,
beleeu'd them not at all.
35 They further told by circumstance
as Ioseph bad them say;
But Iacob yet amased was,
and stood in doubtful stay.
36 But when he saw the chariots faire
that Ioseph had him sent,
His boby easie for to beare,
it did him much content.

Seeing he remitted the fault done towards him, he would not that they should accuse one another.

37 And

37 And then his spirit reuiued fast,
and said, enough I haue,
That Ioseph liues, I wil him see,
yer I possesse my graue

Heere Iacob with his houshold all,
to Egipt hies apace:
And Ioseph meeter him by the way,
with teares on eaches face.

Chap. 9.

AND Israell his iourney tooke,
with all the goods he had,
And vnto Berseba went he,
with merry hart and glad.
2 And offered offrings to the God
of Isaac, father his;
And God by night in vision spake
to Israel, saying thus;
3 Iacob, Iacob, who answered,
behold Lord, here I am?
Said God, I am thy father, God
with thee that hither came.
4 Feare not to Egypt downe to passe,
for I will with thee goe?
I will thee there a people make,
in number great to grow.
5 And also will thee bring againe,
and Ioseph shall likewise,
Put downe his hand when thou shalt die.

Conducting thee by my power.

In thy posterity.

Hunnis, W.

Which appertained to him that was most interest or chiefe of the kindred.

along vpon thine eies.
6 Then Iacob rose from Berseba,
he list no longer stay,
His sonnes the father carried,
in chariot him to lay.
7 Likewise their children and themselus
and wiues were ready bent,
To goe into the chariots, such
as Pharo for them sent.
8 And so their cattell and their goods
they gat in Canaan land,
With them they brought to Egypt soile
by Gods almighty hand,
9 I say both Iacob and his seed,
came altogither than,
His sons and his sons sonnes with him,
from land of Canaan.
10 His daughters & the daughters such,
as his sonnes gotten had;
And all the seed brought he with him,
to Egypt very glad.

So all the soules of Iacobs house
which he to Egypt past:
In number were threescore and ten,
from first vnto the last.

Or to prepare him a place.

11 Then Iacob Iudah sent before,
to Ioseph on the way,
Him to direct to Goshen land,
wherein they meant to stay.

12 Then.

12 Then Ioseph did him ready make,
his chariots eke also;
And vp to Goshen land he went,
his father for to know.
13 To whom he did himselfe present,
and on his necke did fall,
Whereon he wept a good long space,
to comfort of them all.
14 Then Israell to Ioseph said,
now let my life depart;
Sith I haue liude thy face to see,
and that aliue thou art?
15 Then Ioseph to his brethren said,
and fathers household al:
I will goe vp and Pharo shew,
and tel him whats befal.
16 How father mine and brethren eke,
with households all that be;
Are come from land of Canaan,
to Goshen me to see.
17 And that the men but shepherds are,
and for because of that;
Their sheep and cattel haue they brought
and all what euer what.
18 And if that Pharo call to you,
and aske of you, and say;
What is the trade that you doe vse?
or how spend you the day?
19 Then shal you say, thy seruants are
as fathers theirs beforne;

He was not ashamed of his father & kindred tho they were of base condition.

Hunnis, W.

In tending cattel were imployd,
since time that we were borne.
20 That ye may dwell in Goshen land,
for euery shepheard is,
Among th'Egyptians hated much,
as men that doo amisse.

Iacob before the king is come,
and Pharo doth him giue
Leaue for to dwell in Goshen land,
the daies he hath to liue.
And Iacob maketh Ioseph *sweare,*
with hand vnder his thie:
When he is dead to bury him,
whereas his fathers lie.

Chap. 10

THen Ioseph came & Pharo tolde
my father now from far,
And brethrē to their sheep haue brought
and now in Goshen are.
2. And to th'intent the king might see
what kind of men they were,
Ioseph presented to the king,
fiue of his brethren there.
3 Then Pharo did demand of them,
What is your trade, said he
Thy seruants shepheards are said they,
as fathers ours haue be:

That the king might be assured they were come, and see what manner of people they were.

And

And for to soiourne in the land,
is cause we come to thee.
4 For seruants thine no pasture haue
to keepe our sheepe with al,
For sore the famine in the land
of Canaan is fall.
5 And therefore now we humbly pray
you suffer vs to dwell,
In Goshen land, where by thy leaue
we hope to prosper well.
6 Then Pharo vnto Ioseph said,
I vnderstand and see,
Thy father and thy brethren are
come hither vnto thee.
7 Behold, the land of Egypt lies
all ope before thy face;
And in the best part of the same,
doo thou therein them place.
8 In Goshen land let them remaine,
and soiurne there and dwel,
And if among thy brethren be,
in prowesse that excel.
9 Let them be rulers likewise made
ouer my flocke of sheepe;
And other cattell that is mine,
in safety them to keepe.
10 Then Ioseph vnto Pharo brought,
olde Iacob, father his;
And Iacob there saluted him,
and did him also bliss.

Ioseph's great modesty appereth in that he would enterprise nothing without the kings commandement.

11 What

Hunnis, W.

11 What be the number of thy yeares?]
said Pharo to him then:
Said he my time of pilgrimage,
is six score yeares and ten.
12 Few be the daies that I haue liude
and also very bad;
And I haue not those yeeres attainde,
that my forefathers had?
13 And Iacob then did Pharo blesse,
and did depart him fro,
And Ioseph with his father went,
and left the king also.
14 His father and his brethren al
he placed out of hand,
And gaue them ground for to posses,
the best part of the land.
15 Euen in the land of Rameſis,
as earst the king did say;
Of Goshen which a city was
where Pharos treasure lay.
16 and Ioseph did prouision make,
of bread whereon to feed;
His father and the houshold all,
his brethren and his seed.
And as yong children were they fed,
such was the time of need.
17 For in the land was want of bread,
the dearth exceeding sore,
In Egypt and in Canaan land,
was neuer like before.

Some read that he fedde them as babes because they could not pro vide for the selues.

18 So.

18 So that by reason of the dearth
these countries famisht were,
And Ioseph gathred al the coine
and money that was there
19 For to be found, for corne and grain,
the which of him they bought,
And laid it vp in Pharos house,
as faithful seruants ought.
20 So that when money failed them,
that corne they could not buy,
Th'Egyptians all to Ioseph came,
and on him did they cry.
21 And said, our money al is spent,
giue vs therefore some bread;
For why should we before thy face,
with famishment be dead?
22 Said Ioseph then, your cattel bring,
if money yours be gone?
And I wil giue you bread to eate,
enough for euery one.
23 So they their cattell brought to him,
horses and flocks of sheepe;
Their asses all, and heards of beasts,
they woonted were to keepe.
24 And for the same he gaue them bread
so much as might suffize,
For one whole yeare, and then againe
to come, and saie this wise;
25 We wil not now hide from my lord
syth that our coine is gone;

Wherin he declareth his fidelity to the king, and his mind clear from couetousnes.

And

Hunnis, W.

and that my lord our cattell hath,
and heards of sheepe each one.
26 Here nothing is among vs left,
in sight for to be found,
Except it please my lord to haue
our bodies and our ground.
27 Why, shall we perish in thy sight?
both we and eke our land:
By reason that the ground is free
from labour of the hand?
28 Buy vs and eke our land also,
and giue vs bread therefore;
So will we binde our selues and land
to Pharo euermore.
29 And therefore giue vs seed to sowe
that we may liue, not die;
And that the land for want of tilth,
should not in wast thus lie.
30 So Ioseph now bought all the land
of Egypt for the king,
And euery man his ground had sold,
and euery other thing.
Because the force of famines power,
them greeuously did wring
31 And he the people did remoue,
abroad from place to place:
Vnto the cities such as were,
and so in time and space.
32 They were remoou'd from side to side
or to the borders end,

For except the ground be tilled & sowd it perisheth & is as it were dead.

All the lande of Egypt became Pharos

By this changing they signified that they had nothing of their own, but recei

Of Egypt land, thus Ioseph did,
abroad the people send.
33 But yet the land the priests possest,
Ioseph that did not buy,
For they vpon king Pharos charge,
continually did lie.
34 And had their ordinary food,
such as the king them gaue:
Whereby they kept their land vnsolde
and to themselues did saue.
35 Then Ioseph to the people said,
behold, you see this day:
I for the king you and your land,
haue bought you not denay.
36 Loe here is seed for you to sow,
goe eare and till the ground,
And of increase of graine and corne,
that thereon shal be found,
37 You shall the fift part giue thereof,
to Pharo for his share,
The rest is yours for seed to sow
and for your better fare.
38 You may the same at will conuert,
to vse of food or meat,
For you and for your housholds all,
and children for to eate.
39 Said they, ÿ hast our liues preserude,
let vs such grace yet finde.
As we may Pharos seruants be,
to doo what shal b'assignd.

40 Then

ued al of the kings liberalitie.

Except the land of the priests which was not Pharaos.

40 Then Ioseph made it for a lawe,
remaining to this day,
That they the fift part of increase
should vnto Pharo pay.
41 And Israel in Egypt dwelt,
as you tofore heard tell;
And in the countrey of Goshen
did multiply right well.
42 For they therein possessions had,
and grew exceedingly,
And Iacob there liu'd seuenteen yeares,
and at the ende did die.
43 An hundreth, forty and seuen yeares,
did Iacob liue in al;
And so when as the time drew neere,
that he from life must fal.
44 He called Ioseph vnto him,
and said, as doth appeare,
Thy hand now put vnder my thigh,
and truely to me sweare.
45 If I haue grace found in thy sight,
deale truely now with me,
In Egypt doe not bury me,
but where my fathers be.
46 When I shall sleep with fathers mine,
let me not here be staid:
But cary me and bury me
where fathers mine are laid,
I will said Ioseph doo in all
as thou to me hast said.

Hereby he protested that he lied in that faith of his father, teaching his children to hope for the promised land.

Said

47 Said Israel then, sweare thou to me,
and Ioseph so did sweare:
Towards his beds head Iacob turnde
and blest and praisd God there.

HEre Ioseph now with his two sons,
doth to his father go:
Iacob Gods promise doth rehearse,
and doth receiue also
The sons of Ioseph as his owne,
and doth the yoonger blisse
Before the elder sonne, whereas
their father moued is.

Chap. 11

AGaine it hapned after this
that one to Ioseph said,
Thy father Iacob now lies sicke,
and very ill apaide.
2 Then Ioseph did himselfe prepare
his father to goe see,
And both his sonnes tooke he with him,
each one in his degree.
3 And one to Iacob said, behold,
thy soone is come to thee:
Then Iacob tooke his strength to him,
and on his bed sate he.
4 And Iacob vnto Ioseph said,
at Lus did God appeere
To me, in land of Canaan,
and gaue me blessing there:

Which was Manasses & Ephraim, hee more esteemeth that his children should be receiued into Iacobs family which was the house of God, then to enioy all the treasures of Egipt.

Gen 28, 17

5 And ſaid, behold I will thee make
ſo fruitfull in the land,
And wil thy ſeed ſo multiply,
in number as they ſtand.
6 And likewiſe will I giue to thee,
and to thy ſeed alſo,
This land for a poſſeſſion,
to thine for aye to know.
7 And as concerning thy two ſonnes,
which are borne vnto thee:
In Egypt land before I came
to Egypt thee to ſee;
8 They ſhal be mine as Ruben is,
and Symeon are mine,
But linage thine which thou begot
them after, ſhal be thine.
9 And they after their brethrens names
ſhall called be alſo:
As they in their inheritance,
are named where they go.
10 Now when that I from Padam came,
Rachel my wife did die
Vpon my hand in Canaan land,
as I the way paſt by.
11 One halfe daies iourney were not wo
to come Ephrath vnto,
But in the way I buried her,
as beſt was ſo to doe.
12 Then Iſraell beheld the ſonnes
that Ioſeph to him brought;

Which is true in the carnall Iſrael vntill the comming of Chriſt and in the ſpirituall for euer.

Which was Manaſſes and Ephraim.

And

And said to him, whose sonnes are these?
which after me haue sought?
13 Said Ioseph then, they are my sonnes
whom God gaue here to me:
Bring them to me I may them blesse,
for scarsly can I see.
14 For why, the eies of Israel
were dim and duske of sight,
So that he could not wel behold,
nor wel discerne the light.
15 Then Ioseph causd his sons to come,
Iacob did them embrace;
And holding them vpon his knees,
did kisse them on the face.
16 To Ioseph then said Israel,
my sonne, I had not thought,
Thy face for to haue seene, and yet
God hath me hither brought:
17 And I haue seene thy seed also,
vnto my great reioice;
Then Ioseph tooke him from his knees
and so with humble voice,
18 Fel flat on ground and worshipt him,
and then with his right hand,
Took Ephraim his yoonger son,
and causde him for to stand
19 The left hand of his grandsire by,
Manasseth so brought he,
With his left hand gainst Iacobs right,
by birth in his degree.

The faithfull acknowledge al benefites to come of Gods free mercies.

That is to say his two sons from the knee of his father.

20 Then

Gods iudgement is oft times contrary to mans, and he preferreth that that mã despiseth which was Ephraim.

20 Then Israel his right hand stretcht
vpon the yoongers head,
And his left hand acrosse his right,
ful wisely forth he led.
21 And on Manasses head it laid,
the elder of the twaine;
His hands thus placed on their heads
did so acrosse remaine.
22 Also he Ioseph blest and said,
the God of fathers mine,

Which was Abraham & Isaac.

Before whose face in reuerence,
they walkt from time to time.
23 I say, the God which hath me fed
the daies of all my life,

This angel must be vnderstand of Christ, as Gen 51,19 Let them be taken as my children.

The angell eke that me preserude,
from all debate and strife.
24 Thy children blesse, and let my name
be named on them still;
Likewise the name of fathers mine,
that they may grow and fill
25 As fish into a multitude,
amid the earth to be;
When Ioseph Iacobs right hand now
on Ephraim did see,

Ioseph faileth in binding Gods grace to the order of Nature.

It him displeased very much,
and therefore thus did hee.
26 His fathers hand with his he staide,
the same for to remooue
From Ephraims to Manasses head,
and said, tweene feare and loue.

Not

27. Not so my father, this is he,
the elder of the twaine;
Remoue thy right hand to his head,
and let it there remaine.
28 His father so refuide to doo,
as Ioseph bad him tho;
But said, I know it well my sonne,
right wel I doo it know:
He shal said he, a people be,
And shall be great also.
29 But his yoong brother Ephraim
shall greater be then he,
And eke his seed increasing still,
shall full of Nations be.
30 So he them blest that day, and saide,
in thee shal Israell blesse
And say, as Ephraim God thee make,
and as Manasses is.
31 And Iacob set the yoonger son
the elder sonne before:
As one in whom Gods grace should be
much manifested more.
32 To Ioseph then said he, I die,
I may not long remaine,
And God vnto your fathxrs land,
shall guide you backe againe.
33 I haue thee giuen aboue the rest
a certaine peece of land.
Which with my sword and bow I got
out of the Amorites hand.

In whome Gods grace should manifestly appeare

Which they had by faith in the promis, that is aboue the rest of his brethren.

Hunnis, W.

Iacob here bleſſeth all his ſonnes,
each one of them by name:
And ſheweth them of things to come,
as they well finde the ſame.
He giues them charge to bury him,
where as his fathers lie:
And plucking vp his feet in bed,
moſt quietly doth die.

Chap. 12

THen Iacob called al his ſonnes,
and ſaid, Come vnto me,
That I may tel you what ſhal hap
in future time to be.
When God ſhal bring you out of Egipt.
2 Togither gather now your ſelues,
and hearken what I ſay;
Giue eare vnto your fathers voice,
and beare his words away.
3 Ruben, thou art my eldeſt ſonne,
of Leah borne by right,
Begotten in my youth.
Beginning of my nobleneſſe,
my dignity and might.
4 Vnſtable as the water is,
ſo ſhalt thou proue alway;
And ſhalt not be the chiefe of all,
becauſe thou went aſtray.
5 And did defile thy fathers bed
with Bylah, Rahels maid,

By

By whom two sonnes I did beget,
it cannot be denaid:
But after thou hadst done this fact,
that couch away I laid.
6 Also thy brethren Symeon
and Leuy thus I tell:
Most cruell instruments are they
in places where they dwell.
7 In secrets theirs come not my soule,
nor honor mine likewise
Shall coupled be with them or theirs,
bur doe the same despise.
8 For in their wrath they slue a man,
the Sichemites also;
And in their selfe will digd a wal,
and did it ouerthrow.
9 And cursed be their furious wrath,
for shamelesse sure it was,
And curssed be their fiercenesse fel,
it cruel was like case.
10 And for the same in Iacob sure
I will them both diuide,
And scatter them in Israel,
abroad on euery side.
11 But Iudah thou the man shalt be
whom brethren thine shalt praise,
And in the necke of enemies thine,
thou shalt thy head vp raise.
12 Thy fathers children, brethren thine,
shall downe before thee fall,

Meaning tha[illegible] he neither co[illegible] sented to th[illegible] in word nor thought.

As was ver[illegible] fied in Dau[illegible] and Christ

And Iudah thou ſhalt ſtil preuaile,
aboue thy brethren all.
13 Iudah my ſonne thou ſhalt come vp
from mighty ſpoiles alow,
And as a luſty lyons whelpe,
thine enemies ſhalt downe throw.
14 And Lyon like he downe ſhal couch,
and as a Lyoneſſe;
Who dare him ſtir, or raiſe him vp,
that ſhall not feele diſtreſſe.
15 The Scepter or the kingdome ſure
ſhall not depart him fro;
Nor a lawgiuer tweene his feet,
ſhall paſſe away and goe.
Shilo is chriſt the Meſsias the giuer of al proſperity, who ſhal cal the gentiles to ſaluation.
16 Vntill that Shiloh come, which is
Gods ſonne to vnderſtand:
To Iudah ſhall the people come
togither in the land.
17 And he ſhall bind his aſſe ſole faſt
vnto the pleaſant vine:
And tie his aſſes colt to that
which yeelds the nobleſt wine.
18 He ſhall his garments waſh in wine,
and eke his cloke alſo;
Shal waſh in bloud of grapes the beſt
that in the countrey grow,
His eies all red ſhall glow within
his teeth, milkewhite as ſnow.
19 And Zabulon my ſonne ſhal dwell
hard by the ſalt Sea ſide,

And shall an harbour be for ships,
that waue with winde and tide.
20 His border shall to Sydon stretch,
that's in Phenicia,
And hath vpon the East also,
the land Arabia.
21 And Isachar an asse shal be,
that's great and strong of bone,
He shal couch down twixt burdens twain
but courage hath he none.
22 And he shal see that rest is good,
the land pleasant also,
Shal bow his shoulder for to beare,
as vnder tribute goe.
23 And Dan my son shalbe a iudge,
the peoples cause to try:
The honor of a tribe is his,
and shal be till he die.
24 Dan shall a serpent be also,
that by the way doth lie,
And as an adder by the path,
that waiteth time to spy,
25 To take the horse fast by the heele
as rider passeth by:
That rider his may backward fall,
and on the ground to cry.
26 Then Iacob lifted vp his voice
to pray, and thus said he;
O *Lord my God I waited haue,*
for sauing healsh from thee.

His force shal be great but he shal want courage to vanquish his enemie.

Seing the miseries that his posterity should fal into, he bursts forth into prayer.

An hoſt of men ſhall ſet vpon
and vanquiſh Gad my ſonne,
But yet at laſt he ſhall preuaile,
and ſhall them ouerrun.

Aſher ſhal aboũd in corne and pleaſant fruites.

28 Aſher my ſonne in corne and fruit
ſhall plentiouſly abound,
And ſhall giue pleaſures for a king,
his bread ſhal fat be found.
29 And Nepthalim ſhal be a Hinde,
let goe abroad at large:
And with faire words ſhal ouercome,
more than by force of charge.
30 Ioſeph ſhall be a fruitful bough,
euen by the faire ſpring ſide,
The yong ſmal boughs the wal ſhal clim
and ſpread their ſpraies ful wide.
31 And yet the archers greeued was,
and ſhot againſt him ſore,
Both brethren his, and Putiphar,
and many others more.
32 But Ioſephs bow did ſtrong abide,
his hands and armes alſo,
Did by the hand of Iacobs God,
in might and ſtrength ſtil grow.
33 Of Ioſeph heardmen ſhal become,
it cannot be denaid:
He was by God thereto aſſignd,
which Iſrael ſtone is ſaid,

Iſraels ſtone is God.

34 Euen by the God of father thine,
which ſhal thee helpe at need,

And

And by the moſt almighty God,
which ſhall thee bleſſe with ſpeed.
35 With heauenly bleſsings from aboue
God ſhall thee bleſse and keep,
With bleſsings that beneath doo lie,
and bleſsings of the deepe.
36 And eke with bleſsings of the beaſtes,
and of the wombe alſo,
Thou ſhalt of God be bleſt alway,
where euer thou ſhalt go.
37 The bleſsing of thy father ſure
ſhall much more ſtronger be,
Then bleſsings of mine elders were,
al which ſhal light on thee.
38 Yea euen vpon the head of him,
who ſeparated was
From brethren his, theſe bleſsings ſhall
on him be brought to paſſe.
39 But Beniamin ſhal as a wolfe,
go rauen for his pray;
And what he catcheth in the morne,
at night ſhal make away.
40 Theſe are the tribes of Iſrael,
which twelue in number be,
And thus their father ſpake to them,
and bleſſed them ye ſee.
41 And euery one a bleſsing had
vnto himſelfe alone,
And after charged them and ſaid,
when that my life is gone;

That is he ſhal diuide the ſpoile.

Hunnis, W.

Gen,37,46

42 Let me be buried in the caue,
whereas my fathers lie,
Which is within the Hithites field,
that Ephraim is to try.

This field is beside Mamre in the land of Canaan.

43 In that same caue which is the field
of Mashpelah by name,
Which Abram bought to bury in,
and Ephrons field to th'same.
44 And there they buried Abraham,
Sara his wife also,
Isaac, Rebecca, and Leah,
I her there buried too.
45 The purchase of the field and caue;
and all that therein stood,
Of Heth his children purchast was,
to funerall the good.
46 When Iacob ended had the charge,
he gaue his sonnes vnto,
He pluckt his feet into the bed,
as some in dying doo.
47 And so he yeelded vp his ghost
most quietly to see;
And to his people gathred was,
as he desir'd to be.

Iacobs interment is expresst,
Ioseph forgiues his brethren next,
And seeth vnto the third degree,
his childrens seed, & then dies he.

Chap. 13

THen Ioseph fell on fathers face
and wept on him ful sore,
And kissed him with heuy cheer
as one right sad therefore,
2 And to his seruants thus said he,
such as imbalme the dead,
Let father mine embalmed be,
and taken from his bed.
3 So Israel embalmed was,
as Ioseph bad in hast,
When forty daies accomplisht were
so long the daies did last,
Of such men as embalmed were,
which time they haue not past.
4 But yet these folke of Egypt land,
that were with Ioseph then,
Did sore bewaile the death of him,
iust threescore daies and ten.
5 And when the daies of moorning his
were past and gone away;
Then Ioseph spake to Pharos house
and on this wise did say.
6 If I haue any fauour found
before your eies at all;
I pray you then to Pharo speake,
as I now tel you shal.
7 My father made me sweare, and said,
my sonne behold I die;

They were more excessiue in lamenting then the faithful.

Gen. 47, 44

In-

Intoombe thou me in Canaan,
whereas my graue doth lie.
8 Alas now therefore let me goe
I humbly doe thee pray,
And I my father bury will,
and come againe this way.
Said Pharao goe vp and doo
as father made thee say.
9 So Ioseph with his father went,
with him there went as tho,
The Elders of king Pharos house
and seruants his also;
Yea all the Elders of the land,
likewise with him did goe.
10 Al Iosephs house, and brethren with
his fathers house likewise,
Their children only and their sheepe,
he did as then deuise
To leaue behind in Goshen land,
til their returning backe,
They went with horse and chariots store
no furniture did lacke.
12 And when they came beyond Iordan,
Gorem, Atad vnto;
Or the corne floor of Atad. With greeuous lamentation
they made here much adoo.
13 And Ioseph there his fathers death
bemoned seuen daies long,
And when the Cananites this saw,
they said themselues among;

This

14 This is to the Egyptians
a mourning great we see,
And so their lamentation,
they namde the place to be. *or Abel Mizraim.*
15 Thus Iacobs sonnes did vnto him
as he to them had laid,
They caryed him to Canan land
and in the Caue him laid,
Which is in field of Machpelay,
that Abram for them bought.
Epheron neere to Mamrey soile,
an Hittyte as is taught.
17 When Iosephs father buried was
they al returnde againe,
Into Egypt, where Ioseph gaue
them thanks for all their paine. *An euill conscience is neuer at rest.*
18 But now when Iosephs brethren saw,
their father dead and gone;
Perhaps said they, that Ioseph wil
his wrath vs wreake vpon,
19 And wil vs hate, and pay againe
the ill that we haue done,
Therefore to him they sent and said,
Ioseph old Iacobs sonne.
20 Thy father did commandment giue
before we went away,
Thus shall you Ioseph speake vnto,
forgiue I now thee pray,
21 The trespasse of thy brethren past,
that they haue done to thee;

And

Hunnis, W.

And now forgiue our fault likewiſe,
for we Gods ſeruants be,
When they thus vnto Ioſeph ſpake,
he wept a certaine ſpace,
And in that time his brethren came
and fel before his face.
23 And ſaid, behold thy ſeruants doe
attend vpon thy will:
Feare not, ſaith he, for vnder God
I am, and wil be ſtil.
24 When you pretended il to me,
God turnde it to the beſt:
That he might bring ſuch things to paſſe
as this day is expreſt.
25 And many people ſau'de aliue
that elſe had now beene gone,
Feare not therefore, Ile nouriſh you
and children yours each one.
26 So kindly vnto them he ſpake,
and entertainde ſo wel;
It was more comfort to their hart,
than any toung can tell.
27 Thus Ioſeph and his father's houſe
in Egypt dwelled ſtil;
He liu'de an hundred yeares and ten,
and then did death him kil.
28 The children yet of Ephraim,
did Ioſeph liue to ſee;
Vnto the third deſcent of them
by order in degree.

Like

Likewise he Machirs children saw,
Manasses sonne that was;
Whom Ioseph brought vpon his knees,
and thus it came to passe;
30 That Ioseph to his children said,
I ready am to dy;
And God wil surely visite you,
as time the thing shal try.
31 And bring you safe out of this land,
into the land he sware
To Abram, Isaac, and Iacob,
and rid you so from care.
32 Then of the children of Israel
an othe did Ioseph take:
And said, God sure wil visit you,
for his great mercies sake.
33 And you shal cary hence my bones,
thus did he propheſie,
Being an hundreth yeares and ten,
and in that age did die.
34 And after they embalmed him,
and put him in a cheſt;
In manner as his father was,
So him th'Egyptians dreſt.

He speaketh this by the spirit of propheſie exhorting his brethren to haue ful trust in Gods promiſe for their deliuerance.

FINIS.

Hunnis, W.